

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

JANUARY - FEBRUARY 1956



WHITE HOUSE CONFERENCE ON EDUCATION

Four Reports

WEEKDAY RELIGIOUS EDUCATION

A Symposium

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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THE RELIGIOUS EDUCATION ASSOCIATION

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MEMBERSHIP OF THE RELIGIOUS EDUCATION ASSOCIATION

The membership of the Association is composed of leaders in the fields of education, religion, religious education, and child welfare. It includes leaders in public, private and parochial schools; leaders in Sunday and week day religious schools; directors of education in local churches and synagogues; and executives of church federations, synagogue councils, and denominational boards. There are many rabbis and pastors. There are presidents and faculty members of colleges, universities, and theological seminaries. There are social and group workers, lawyers, judges, doctors, psychiatrists, and editors. There are business men and leaders of industry who are deeply concerned about the moral and spiritual welfare of children and youth.

The membership is of all the major faiths — Roman Catholic, Protestant, Jewish, and Eastern Orthodox. There are conservatives and liberals in both religion and education.

One may become a member by applying to the national office at 545 West 111th Street, New York 25, New York, and stating one's religious connections, interests in religious education, and professional employment or business. Application may also be made through local chapter officers.

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YESTERDAY — TODAY — AND TOMORROW

From the Viewpoint of the Editorial Committee

When the Religious Education Association was founded in 1903 it had three broad objectives: (1) to inspire the religious forces with the educational ideal; (2) to inspire the educational forces with the religious ideal; and (3) to keep before the public the ideal of religious education and the sense of its need and value. Throughout its more than half a century of history the R.E.A. has implemented these objectives.

Today these objectives are being sought in the concerns of the R.E.A. about (1) provision of adequate religious education for all children and youth; (2) developing a philosophy of education inclusive of religious values; (3) improving the effectiveness of religious educational methods; and (4) keeping before leaders of public opinion the importance of religious education.

RELIGIOUS EDUCATION in its more than fifty years of publication has sought to interpret these objectives in concrete terms. During the past year (1955) seven symposia of thirty-eight articles and also thirty-one other articles were printed to implement these objectives.

In this January-February issue there is a symposium of eight articles on Week-day Religious Education and there are also four reports on the White House Conference on Education. These contain issues which are before religious education today.

In the March-April issue there will be a symposium on "Case Studies in Religious Education." These will be teaching-learning situations from all age groups in the local churches, synagogues, schools, clubs, camps and other divisions.

The May-June issue will again be devoted to current research in religious education, including digests of doctoral dissertations in religious education.

You are invited (1) to read and discuss these forthcoming articles with your associates; (2) to get the institution in which you serve to take out an institutional membership in the R.E.A. and thus have several copies of the RELIGIOUS EDUCATION on hand; (3) to encourage your friends to become members of the R.E.A. and receive the magazine; and (4) if you have suggestions on topics which you would be interested in having considered as a basis for articles or a symposium to write these suggestions to the Editorial Committee.

Your cooperation in helping the R.E.A. to interpret and to implement its objectives will be appreciated.

— THE EDITORIAL COMMITTEE

White House Conference On Education

FOUR REPORTS —

An event of marked significance was the White House Conference on Education which was held in Washington, D. C., from November 28 to December 1, 1955.

This Conference was so important that four persons were asked to give their reactions and interpretations of it.

The cooperation of the four authors is appreciated. — Editorial Committee

GERALD E. KNOFF

Executive Secretary, Division of Christian Education, National Council of Churches of Christ in the U. S. A., New York City

"WHAT DID YOU think of the White House Conference?" This is the frequent question put to those of us who were there. Unfortunately the question is easier to fling over a shoulder in a church building corridor than is the appropriate answer.

If a short answer has to be made it may well be, "It was a good conference; good from the standpoint of its chief accomplishments, good from the way it addressed the concerns of Protestant churches; good for its intriguing method of work. Good, that is, not perfect.

What did the White House Conference Accomplish?

The chief accomplishment no doubt is that such a conference with this internally democratic process was held and that it worked. Furthermore, it should be remembered that this Washington meeting came at the end of a long series of State Conferences in which more than half a million people had actively participated. It was in itself an inspiring spectacle of thoughtful and responsible American democracy at work. Needs for more and better teachers and buildings were emphasized. Many constructive suggestions for securing them were recorded. The legitimacy and importance of the contribution of private or voluntary schools were generally recognized. Both the magnitude of the task and the responsibilities of parents and the general public were forced upon the attention of every delegate.

"What do you think we'll say about Federal aid?"

This, of course, was the question which

titillated the delegates as the problem of financial support came closer and closer. President Eisenhower in a moving picture filmed at Gettysburg a few days before and Vice President Nixon in his opening evening's speech had extended guarded hints that some aid from Washington might be considered appropriate by the present administration. Some tables, the one at which I sat, for example, declared themselves against Federal aid until all other local and state possibilities had been exhausted. But a two-to-one majority of the persons at the Conference evidently were ready to declare the clear need, and at the same time erect a warning signal against possible accompanying Federal controls. They so declared themselves. Help in construction of buildings was favored above support of basic budgets and ongoing educational programs.

It should be noted that as the Washington Conference was not the beginning of an endeavor neither was it the end. The findings will be passed on, as has been said, to the President. But the National Committee, headed by Chairman Neil H. McElroy, Episcopal layman, head of Procter and Gamble, will itself make its own independent report. No doubt the Conference findings will be mightily influential with this committee. No doubt the Committee's findings, when they are formulated, will be influential with the President as he drafts in time his recommendations to the Congress.

How were the concerns of Protestant Churches dealt with?

The entire work of the Conference was,

of course, the concern of the churches. The well-being of the American public schools is of no passing concern to Protestants. But more specifically the final reports on what the schools should accomplish included the inculcation of moral and spiritual values of life as essential. Underneath this somewhat vague citation were several references made by the tables about the teaching about religion. There was an open-mindedness among general educators about how to attain and how to teach some of the values. There was little, if any, hostility expressed to the religious interpretation of life. Some of the delegates expressed dissatisfaction with the released time program. We did not hear opposition to its theory. But we did hear disappointment with its practice. The churches and the councils of churches still have some homework to do.

Not only national church bodies but local churches and councils can help greatly toward the recruiting of teachers with a genuine sense of vocation. Churches can do much to support the prestige of the teacher and to muster support for the work of the schools. Encouraging stories were told of what many of our state and local councils are doing in many sections of the country to give this type of local support.

How did the procedure work?

Newspaper, magazine and other accounts have made much of the interesting procedure devised for this conference set up to advise the advisors of the President of the United States. A few words of review or description may be helpful.

After an initial evening session of speech-making the participants, most of whom had been appointed by the governors of states and territories, settled down to 166 round tables each discussing in turn all of the six basic topics of the Conference. Twelve hours and more were spent at these tables. The members came to know one another very well, indeed.

Different chairmen were chosen by the group itself for each of the six topics, save for a chairman appointed by the committee for the first topic, a procedure adopted in the

interests of swift settling down to serious work. The chairman for each group later carried reports to sixteen chairmen's tables. One chairman from each of these sixteen carried in turn the refined findings still higher. Finally two from this group of sixteen presented the report in the last days of conference to the floor of the meeting. The reports were not discussed on the floor. They were simply presented to the Vice Chairman of the Conference for study and transmission to the President of the United States. This boiling down process refined the material in each of the 166 table reports. No new material after first level was allowable. Minority opinions were not only permitted, they were encouraged.

With what results?

On the whole for the kind of conference it was the process seemed productive. Serious delegates tackled their six pointed agenda with gusto and a serious determination to stay by until the work was done. Washington sights went unseen, hometown appointments were shoved to the background of participants' minds. Even the single free evening provided found hundreds of delegates back in the hotel auditorium eagerly reviewing a re-run of the Ed Murrow TV show on Education broadcast the Sunday evening before. The dedicated attention given to the business in hand was impressive.

To be sure some of the findings which came to the top contained some old tired clichés. There were truisms aplenty. But after all Protestant ministers who have helped frame many a trite pronouncement on war and peace, the Bible cause and a Christian economic order may pause before sharpening their critical knives.

Behind and below the six top reports prepared by the teams of two were the table reports, 996 of them, all a matter of record. If the President's committee, the Office of Education and the Department of Health Education and Welfare want shaper material and a broader perspective they will no doubt find such points of view in those table reports. As a fact finding and opinion gathering device

therefore the White House parley had its points.

But suppose this had been a legislative body with a clear cut course of action to pursue? Would the procedure have been equally effective?

One of my National Council colleagues is inclined to think that it would not. I am inclined to agree. General policy might have been determined. The framing of specific legislation or Administrative measures would have been hard going.

How about the discovery or the proclaiming of relatively new truth or relatively new applications there? Prophetic utterance in other words?

I doubt that this particular conference technique would help us much either for this necessary function of the churches.

Were minority viewpoints protected?

Certainly every effort was made to do so. Yet it must be true that scores of minority points of view were stated and no doubt recorded at the lower levels which never saw the light of platform day. This was not because of irresponsible reporting. It was inherent in the process.

Every conference methodology has its strengths and weaknesses. I have difficulty in seeing that a legislative session with votes, amendments, substitutions and the accompanying tensions and division would have helped the President's Committee very much. I remember too vividly the plenary sessions of the President's Mid-Century Conference on Children and Youth in December 1950 to be homesick for a repetition of that experience.

Were there significant omissions?

One must answer a question like that from a particular point of view. To some of us at least these criticisms might be made of the things, we ourselves, said.

Desegregation was not adequately considered and almost, not quite, ignored in the final reports. Fringe benefits of a social welfare nature for children in private schools were discussed in only a few groups, usually favorably. The final report declared the Con-

ference opposed by a "large majority" to government support of private schools. Some Roman Catholic educational leaders declared their own distaste for any public funds for their church schools. "We value our freedom too much to get mixed up with the controls that government money would inevitably bring with it. We like things the way they are," they declared.

There was apparent a general tendency to accept democracy as both guide and goal for education. "For what does the democracy live?" was a question not answered, not even asked. Strictly speaking, of course, the question lay beyond the scope of the Conference. But it is central to the work of the churches. School teachers must be held to the question by the churches of which they are a part.

There were some tendencies to assume that the public school or even the schools in general are the sole educators of the child. But when the corrective comments were made it was generously admitted that the church and the family perform indispensable educational services on behalf of children. When the tables became a bit more reflective they were sensitive to the fact that it is parents who have children, and that it is they, not the school and not the church, who have the primary educational responsibility.

Now let it be understood that any failures at these points were the failures of the delegates themselves. The conference was not manipulated. Neither were these issues ruled out of order. John Wesley's declaration could have been modified, "The whole educational world was our parish."

So far as the concerns of the churches for religion in public education the conference helped not at all. It is not to the conference at Washington that we must look for valid insights but to the month earlier meeting held at St. Louis on Religion and Public Education, under the auspices of the National Council of Churches. In many ways the meeting there grappled with more basic and with more difficult problems. The careful observer therefore will not find the full Protestant point of view with respect to the public schools at Washington alone. St. Louis must be set beside it.

NEIL G. McCLUSKEY

Editorial Staff, AMERICA, New York City

THE NEWSPAPERS missed the real story of the White House Conference on Education. The final official reports of the November 28-December 1 gathering in Washington didn't give the whole picture either. To appreciate the significance of this conference you must recall another event in American history.

1922-1955 is the span of a single generation. It was just that long ago that an act of a State legislature, confirmed by popular referendum, put the private schools of one State officially out of existence. A dozen other States might have followed that example had not the U.S. Supreme Court in 1925 struck the Oregon School Bill from the statute books as a violation of constitutional rights.

Thirty years later, some 160 American Catholics, clerical and lay, sat as officially invited participants, the majority representing Catholic private-school education, in the greatest Government-sponsored educational meeting in the nation's history. Much more than years is spanned by these two events. In evaluating the White House Conference, then, perspective must be kept in mind.

It is true that the original broad conception of the conference was not perfectly realized. The problems of private — and in this article I am speaking primarily of Catholic private — education received neither a general airing nor a thorough one. The final reports on the six conference topics are, as they stand, incomplete. It was to be expected that the WHCE discussions should in the main center on the tax-supported public school system. None the less, the nation through this conference gave a greater formal recognition to the Catholic school system than any ever before accorded. Catholic schools were recognized officially as a part of the total scheme of American education. Their

problems did come in for some recognition. All this is pure gain.

Catholic delegates were keenly interested in the topic, "What Should Our Schools Accomplish" and were somewhat pained at the final report. The fourteen aims of education that appeared in that report were a spray of buckshot that hardly met the serious problems involved. The slogans and platitudes that were so much in evidence were perhaps all that could be expected in the brief time that was allotted for this discussion. Too much was attempted in too short a time. None the less the tens of thousands of people across the land who participated in regional and state preliminary conferences, and the 1,800 who were in Washington, have had questions planted in their minds which will bear fruit. The WHCE delegates can do much to dissipate the widespread indifference to our school problems. Our schools — privately supported and publicly supported — are our investment in the nation's future.

The structure of the conference gave the private schools an opportunity for a good hearing. The standard, cut and dried convention wherein masses of delegates listen to prepared speeches and vote on prefabricated resolutions could not have had the results of this one. For the WHCE was truly, at least on the first-round level, a genuine, democratic town-hall meeting.

Most of the Catholic delegates got new insights into the problems of the public school system and grew in their respect for the many dedicated men and women who are serving our nation's youth in them. Perhaps more valuable still, Catholics proved that they were as interested in the welfare of the public schools as any one else. Non-Catholics, for their part, were educated to the needs of Catholic schools and had their educational aims and horizons stretched to cover the private and parochial school system.

There were present people who had never before realized, or even cared to realize, that Catholic schools exist. Some delegates had

¹The following article appeared in the December 17, 1955 issue of *AMERICA*, National Catholic Weekly Review (70 East 45th St., New York 17, N. Y.). To meet space requirements it has been here slightly altered by the author.

never before spoken to a priest or nun. There was the Georgia manufacturer who couldn't wait to get back home to send his new friend, a priest from Ohio, a present of several dozen pair of his company's best hose. And there was the entire round table that rallied indignantly to the support of a little New York nun who was the target of the only display of boorish bigotry that I saw at the conference. Yes, at the round tables, American fair play, the "let's give the other side a hearing" philosophy, was everywhere tangible.

Two casual references appeared in the final conference reports, calling for some official cooperation between public and private school. The report on topic two, "In What Ways Can We Organize Our School Systems More Efficiently and Economically?" gave as a minority consideration: "There should be cooperation between public and private authorities in efforts to provide school facilities for a given area."

During this particular discussion, though, the superintendent of one of the largest public school systems in the country voted against his table's recommending this minimum of cooperation. In his city it just happens that there are 265,000 pupils in the Catholic elementary and secondary schools.

Near the end of the official report on topic three, "What Are Our School Building Needs?" this statement was included:

There is a need for free interchange of information between public school and non-public school authorities with reference to school construction plans.

Even this little in the reports is definite advance. But exactly why wasn't there a larger place or, better, a properly proportionate place, in the conference discussions for private education? Two reasons explain this lack. First the cumbersomeness of the "filtering" process devised to register the consensus of all the tables. Second, the prearranged question-list technique adopted to guide individual table discussions.

The individual reports of the 166 round-tables went through three filterings at different levels of the conference structure before a final report emerged at the top of the

pyramid. This four-times filtered distillate was presented to the general assembly as the official report of the thinking of the White House Conference on Education.

The steadily mounting pressure at these higher levels to get reports ready for the next level, the abnormal working conditions which precluded thorough reflection, and above all the sheer impossibility of shrinking the thought of 1,800 different people on involved and controverted topics into neat categories on two or three typed sheets, condemned the "filtering" procedure from the outset. IBM machines, yes; human beings, no. The process asks too much. It must wait upon that never-never day when a giant mechanical brain can take over.

Here then was the great weakness in the conference procedure. Though certain broad ideas shared by the majority did survive through the levels of filtering to the final published reports, others did not. And practically all qualifications and nuances evaporated along the way. Participants from at least twenty tables expressed to me their dissatisfaction with the discrepancy between what their tables had recorded on topic one, "What Should Our Schools Accomplish?" concerning religious values and what eventually emerged at the end of the distilling process.

One Catholic participant advanced to the next-to-final stage, the two-table level, charged with preparing the report on this topic. Here he was nominated to carry the table report to the top-level meeting with a representative of the other finalist table where they would edit the final report. He was sufficiently content with the full statement on religious values, but as a priest he declined the supreme chairmanship in favor of another. After the public presentation of the report to the general session, he told me that his table's report, in theory the distillate of one-half of the group thinking on this crucial point, was submerged almost beyond recognition in what was presented to the conference — which was what you read in your newspapers.

There was no "stacking." Any hints or charges of official unfairness or bias are

without foundation. The WHCE chairman, Neil H. McElroy of Cincinnati, the conference director, Clint Pace of Dallas, and the 34-man committee deservedly received universal acclaim for the well-organized, smooth-running conference. The loss of the true grass-roots opinion as the original reports became more and more refined was inevitable: it was the nature of the beast. The virtues of the old town meeting, when pushed beyond a certain point, yield diminishing returns.

The other factor in explaining the small place devoted to specific problems of private schools in the published reports lay in the system used to channel the discussion at the individual round tables. Weeks before the conference each participant had been supplied with a carefully worked out "homework" book giving research data, historical background, statements of divergent points of view and general information pertinent to each of the six topics that were to come under discussion.

Yet when the delegates sat down at their places to take up the discussions, they found before them on the table one-page mimeographed lists of questions for each topic. All discussion henceforth was rigidly adapted to the pattern of the question. In theory the delegates were free to follow their own method. In practice this was impossible. The prepared list of questions took precedence over everything else. In fact, the table summaries on each question were to be recorded on separate sheets of multi-record paper precisely to make for convenient tabulation at the higher levels.

The WHCE committee became embarrassingly aware that free discussion was being prejudiced by this method when the controversial fifth topic was reached, "How Can We Finance Our Schools — Build and Operate Them?" At 12:30 p. m. on Wednesday the pressroom had the list of questions. I took one from the stack and carefully read it. There was not a single word about the financial problems of non-public schools. But two hours later when the conference resumed, that pile had disappeared and another had been substituted in its place. The tables had

only the second list of questions which contained a hastily written paragraph at the bottom of the page necessitating a four-line carry-over to another page. This was, incidentally, the only one of the six sets of prepared questions which did have a second page. The new paragraph read:

D. Non-public School Support

First: Do non-public schools have sufficient revenue to meet their present and anticipated needs? Second: What techniques may be employed to increase support of non-public education?

The flash of drama behind this quick substitution was known to only a handful at the conference. But if it hadn't occurred, there would in all likelihood have been no word of non-public school finance problems in the published report. Even as it was, the position of paragraph "D" at the very bottom of the page left most tables little or no time for a discussion of it. This should make clearer the meaning of this portion of the fifth report:

A small number of participants discussed the matter of health-and-welfare benefits to pupils of non-public schools. Among these participants there was considerable sentiment that such services should not be denied to these pupils.

I was impressed with the generally sympathetic attitude of a dozen tables that I overheard discussing this subject. The phrase in the report, "a small number of participants," is not consistent with my own observation nor is it the judgment of many others with whom I later checked. At most tables where no report on the question of auxiliary services or welfare benefits was made, it was either not discussed at all or, as happened in most instances, the group simply agreed that time prevented any adequate discussion.

Despite its shortcomings the White House Conference can truthfully be called a success. Not so much for what was immediately accomplished as for focusing the eyes of the nation on the American school scene. The Catholic schools are more a part of that scene now because of the conference. Measureless good will was minted and banked at compound interest before and during the conference. All America has profited.

III

JOHN SLAWSON

Executive Vice-President, American Jewish Committee, New York City

FOR SOME time before the White House Conference on Education took place, one heard the prediction that the Conference would be stacked *against* Federal Aid to Education. At the conclusion of the sessions, it was said with equal emphasis that the Conference was stacked *for* Federal Aid. Both views are untenable in the light of the unique procedure by which the Conference was conducted. One might characterize it, if one wished to sloganize, as "The People Take the Lead."

This procedure was designed to produce an accurate reflection of what those seriously concerned with public education, lay and professional, felt was needed to meet the current emergency. In achieving this aim, it accomplished something more. It proved the feasibility of creating an intellectual product through a democratic process. It furnished one of the rare demonstrations in the writer's experience of an unwavering confidence in the validity and rightness of group judgment, provided those coping with a social problem are given full and unhampered opportunity to formulate their views by means of a genuine process of group interaction. It also showed how it is possible to individualize a mass and to prevent what at times may occur, the transformation of a mass into a mob.

For three days, approximately 1,800 individuals sat around 166 separate round tables, approximately 11 at each, giving serious consideration to what was wrong with our schools and what was needed to make them right. There was a give and take. There were outspoken disagreements, at times forcefully and colorfully voiced; but when the sessions were over, either a clear consensus or a majority view had been evolved on each of the six major topics considered.

A formula had been adopted in the preparatory period whereby the participants were composed of two lay persons to one professional educator. The Conference was to be as much as possible, a citizens' gather-

ing. Moreover, the ingenuity employed in all of the arrangements made it unlikely for two persons from the same city, or, probably, even the same state, to be seated at the same table.

At my round-table (No. 16) sat a farmer from Illinois, an attorney from Virginia, a labor leader from Wisconsin, a newspaper editor from West Virginia, a State representative (Chairman of its Education Committee) from Pennsylvania, a university president from Missouri, a Commissioner of Education from Rhode Island, and one person each from Maine, Tennessee and the District of Columbia, besides myself from New York—eleven in all. Thus, there could be no regional alignment. And when the controversial topic of Federal Aid to public education, or one aspect of it—public school construction—was debated, there were honest differences of opinion; at our table eight were for some form of Federal Aid and two against. No one assertive individual could dominate; all participated.

The six Conference subjects were: What the Schools Should Accomplish, School Organization, Building Needs, Teachers, Finance, and Public Interest. In relation to each of these major subjects, round-table participants found placed before them a memorandum containing specific questions to which concentrated attention was given for two hours by all. Discussion of these particular questions was not mandatory; some tables disregarded them and proceeded to create their own. In most cases, however, the prepared questions were apparently used as a guide.

Those who criticized the meeting because no opportunity was afforded for the presentation of resolutions at the plenary sessions, where approximately 1,800 persons were generally gathered, missed the real import of the entire proceedings. A resolution laid before 1,800 people and voted upon does not constitute an intellectual product democratically attained. Of course it does possess poli-

tical validity and even political significance. But, it cannot possibly be regarded as a thoughtout conclusion on the part of those hearing the resolution for the first time and voicing "ayes" and "nays."

Now, what was truly significant was that approximately 1,800 persons committed themselves to certain propositions, on the basis of serious and concentrated thought, by means of an intra-group and intergroup process. In addition to a moral and intellectual commitment, each one of the 1,800 left the Conference, figuratively speaking, a different person than he was when he came. It was an educational experience. It meant being exposed in an intimate manner to the views of others, and even though ultimately disagreeing with the majority, absorbing the influence of one's colleagues and leaving with the urge to further reflection.

The end result really was the thought product of those people who, in either professional or lay capacities, are today probably the most concerned group in America with the problem of public education, representing all regions of the country, all philosophies of education, all views of school administration, and all conceptions of relationship between Federal and State Government.

Also, there was a commitment on the part of important American officials: the President's general and appropriate remarks at the opening session; the Vice-President's statement with respect to the plight of the American teacher in status and salary and the need for some Federal aid; the encouragement doubtless given to Washington officialdom by the parley which resulted in Mr. Folsom's clear commitment, at the conclusion of the Conference, to the need of some form of Federal aid, particularly for school construction. It was evident that between the opening meeting on Monday evening and the closing session on Thursday evening, official Washington had obtained strong support for certain positions. The people had spoken, had taken the lead, and it was possible for the Secretary of Health, Education and Welfare to make a much more decisive and forceful presentation concerning the desirability of

certain governmental action at the end of the Conference, than had been possible, or perhaps even desirable, for his colleagues at the opening session.

There were shortcomings, of course. For no human endeavor, no matter how well conceived, can be perfect. Some major weaknesses deserve comment. The amount of time available for the chairmen to distill the mass of material arising from the table discussions was inadequate; consequently some of the nuances which accompanied the various recommendations were lost in the final distillation. The limited time did not permit the determination of order of priorities for the various goals of education suggested in the session, "What the Schools Should Accomplish." These priorities, of course, can easily be deduced from a close examination of the records of the discussion tables which are now in the files of the White House Conference Committee.

Some had remarked at the outset that a gathering of this kind, in considering the content of education, might be concerned solely with the three "R's." Such was certainly not the case. Consider, for example, the topic on which perhaps there are the most divergent views, namely, "What Should Our Schools Accomplish?" There was of course a deep concern with the fundamental skills of communication, such as reading, writing, spelling, effective oral and written expression; and the arithmetical and mathematical skills. There was an indication that the schools could do a better job in these essentials than they are now doing. But equal weight was given to such important matters as:

1. Appreciation of our democratic heritage.
2. Civic rights and responsibilities.
3. Appreciation of human values and respect for the beliefs of others.
4. Ethical behavior based on the sense of moral and spiritual values.
5. Awareness of relationships in the world community.

Emphasis also was given to the contributions of various cultures to our democratic way of life, and the position was unequivocally expressed that a full opportunity for a free and public education for all, without dis-

tion as to race or creed, was the inherited commitment of the people of the United States.

This significant array of objectives certainly belies any imputation of an exclusive interest in the three "R's." Those who have recently tried to promote this restricted view will find that the people of America, led by those who truly represent them in the public school field, will have no truck with such narrow conceptions of American education.

Concern for human relations as one of today's major problems in addition to the fundamental skills was evident at all of the 166 tables, regardless of regions, vocations, or walks of life represented by the participants.

The parley was rebuked by some because segregation, as such, did not constitute one of the six topics. This criticism is unjustified; the problems of integration and recognition of human individual worth, regardless of race, creed or national origin, were implicit in all the deliberations, and were certainly in the forefront at discussions of "What Should Our Schools Accomplish?"

The extremely controversial issue of religion in education was dealt with fairly and, in the view of the writer, equitably. The right of the parent to select the schooling for his child was upheld, but the overwhelming majority opposed the use of tax funds for non-public educational institutions. The right of parents to educate their children in non-public schools was asserted as in keeping with American tradition.

Two to one favored Federal aid; a very large majority approved Federal funds for school construction. On the issue of funds for the day-to-day operation of the schools, the delegates divided about equally. But Federal aid, they agreed, should be so given that it would not reduce the incentive for state and local effort. It should be granted on the basis of actual need. And the assistance given by the Federal Government should in no way endanger the freedom of local school systems.

The status of the teacher attracted great attention. The report called for salary schedules high enough to compete with other fields.

Much preparation, of course, went into this parley. Almost 18 months of thought, effort and planning preceded the actual gathering at Washington. Forty-eight states and five territories which sent representatives had held their own conferences during the year, while national organizations close to the problem of education were thinking the issues through. Many committees had deliberated throughout the year, including the steering committee representing the national organizations. Each of the six subjects was assigned to a committee selected from the 34 members of the White House Conference Committee on Education, under the Chairmanship of Neil McElroy, appointed by President Eisenhower. Clinton Pace, the Director, exercised resourcefulness, dedication and great skill in the preparatory stages, as well as in the actual conduct of the meetings. The staff services at the Conference were superb.

Those who feared that the elaborate "mechanical" procedure would prove stultifying were in error. Had the aim been to evolve creative and original thought products, a more leisurely, more relaxed and less concentrated system might perhaps have been desirable; but for the purposes of this Conference the procedure was eminently appropriate. For here it was important to arrive at *value judgments*, rather than to formulate specific techniques or to crystallize philosophic concepts. It was the opportunity for serious, vigorous and frank exchange of views on what we want to do with our public education instrumentality that made this Conference productive. It is safe to state that, in all probability, no one left the meeting after three days and five evenings without having taken part, in one way or another, in the discussion. If this be true, it was a great achievement.

It is hoped, of course, that definitive action will be taken in 1956 toward meeting the imperative needs of public education in the United States, particularly school construction. Difficult as it is to determine the speed with which Congress and other official bodies will act, it is safe to say that the White House Conference, through its activities during the past year in the states and among the

voluntary national organizations, as well as its performance at Washington, had rendered an historic service by turning the eyes of the American people to the nation's public schools — rightly considered the most important single democratizing instrumentality in American society today.

The Conference has committed an important segment of American leadership and

opinion-moulders to the proposition that something needs to be done with respect to the public schools, soon and amply. It has dramatized to the American citizen the important role he plays in the life and destiny of the public schools. It has placed before him the undeniable proposition that what happens henceforth is his responsibility, and that the preservation and furtherance of our public school system is his obligation.

IV

JORDAN L. LARSON

Superintendent of Schools, Mount Vernon, New York, and Chairman of the Department of Religion and Public Education of the NCCCUA

NOW THAT THE first White House Conference is over and the delegates and others interested in it have had time for full reflection and review of its operations and procedures, opinions differing widely in nature and degree will flow into the various channels of communication. That is only natural. A four day conference could hardly be expected to change many, if any, preconference convictions on educational matters. Nor could it satisfy the rabid enthusiast for or against some special interest or purpose if his own views failed to be recorded as the sage pronouncement of the entire group.

My own reactions to the White House Conference may be quite different from those of others. Mine stem somewhat from my deep concern as a public school administrator for the urgent need for classrooms and teachers, and from my position as a delegate of the National Council of the Churches of Christ in the United States of America as Chairman of its Department of Religion and Public Education. They stem also from my feeling as a loyal American citizen interested in building a strong America and in my firm convictions concerning the importance of education toward achieving this objective.

Before going into details about the results accomplished or expected, a few general observations appear to be in order. Of great value in itself is the fact that President Eisenhower called such a nationwide conference

on education. This was a signal recognition that we face a national problem in education. It focused specific attention across our land and in our territories on education as something of major concern to all of us. It increased the interest of our citizenry in public education on all levels, — local, state and federal.

This conference publicized our educational problems before the largest press and radio audience in all our history. Nearly 500 reporters were there preparing copy for newspapers, magazines and radio for the information of an alert audience of millions of fellow citizens. If our folks at home have been awakened to the critical situation presently confronting our elementary and secondary schools and have been stirred to action for greater support of our schools both personally and financially, the results will prove of immeasurable value without any other considerations.

Another observation brings to mind the intangible values that accrue from the exchange of ideas across the table, between persons of widely differing opinions, interests, occupations and representing equally wide variation in political and economic status as well as in geographic location. The story is told that a parishioner once said, "I don't like that man!" His minister remonstrated, "Why, you don't even know him." And the man replied, "That's why I don't like him."

Sharp disagreements among strangers early in the conference soon turned to warmer understandings as individuals came to know one another better. The typical result was a cooperative effort to come up with something constructive. Our differences became less marked and greater consideration of the other person's views developed. No one person or group dominated the discussion. Everyone had an opportunity to express himself as to his views and in like manner had the good spirit to listen to the views of those around him. Time alone can measure the values from these many exchanges. It usually takes quite a little churning to get the butter out of the cream.

The balance of laymen outnumbering the professional educators two to one was carried out in each of the 166 small discussion groups through the use of a mechanical device to distribute the assignment of delegates. Nothing could have been more equitable. There were some fears that the conference would be stacked against Federal Aid. This proved to be unfounded. While some may have felt that several of the questions prepared in advance and given to the groups were loaded in favor of negative responses regarding federal assistance, it was made clear that the groups were free to choose their own questions for discussion. As an example, the first three questions given out by the conference committee regarding the topic "What Should Our Schools Accomplish?" are offered here for review: —

"First: Local communities throughout the United States have inherited a commitment to provide a free opportunity to all for an education. Do we reaffirm this commitment made by our forefathers? If so, why?"

"Second: If we have agreed on continuing the commitment, then what should every pupil learn in school?"

"Third: Beyond this basic education which everyone should receive, can we list in order of their importance other things the schools should try to accomplish?"

Immediately the first of the preceding statements, that "local communities have inherited a commitment" to provide a free opportunity to all for an education was chal-

lenged as contrary to historical facts. It was brought out that the Northwest Ordinance of 1787, two years before Washington became our first President, provided that the Federal Government set aside Section number 16 of each township of 36 sections in all the territories, for the support of the common schools. The Continental Congress by insisting on providing for the common, or public schools and by giving aid of almost three percent of these new territories to such schools, established a principle that precedes and supersedes any local commitment to provide education for all its children. The local community can do within its limited ability only what it is directed or permitted to do under the laws of each State. Federal aid to common schools was increased by Congress almost a century ago, when it increased the amount of land set aside for the support of schools in the newer States from one section to two sections per township. The common schools in those days represented only what we know as elementary education. If only we had three percent of our current national income spent on our elementary schools today we would not find ourselves in the present critical situation regarding them.

Since our group disagreed with the statement, it followed that it could not affirm or reaffirm an incorrect assumption. These views were carried by me as group chairman to the next higher echelon of chairmen. Again, the other chairmen reported similar views toward taking exception to the first statement.

The second question presupposes agreement on the first and the *if* is followed by a *then what*. The third question appeared to divide a so-called basic education into a special category, and then suggest that other things, possibly unnecessary, be listed *in order* of their importance. None in our group or apparently in others were willing to accept such an assumption. The consensus that music, art, moral and spiritual values and all other segments of an enriched curriculum were basic, and that each was equally on par with the other. Hence they could not be placed in numerical order of importance.

This is not intended to appear critical of

the suggestions for discussion. Each participant must appraise them in his own light. I personally feel that they were intended to be unbiased and helpful. On the other hand, since the groups were free to develop their own questions and discussions, most of them did. The final reports indicate both positive and independent thinking on all of the six topics before the conference. They put to rest any arguments that the committee had any intention to predetermine the tone of the reports.

The final report on what our schools should accomplish emphasizes this point when it opens with these words:

"The people of the United States have inherited a commitment, and have the responsibility to provide for all a full opportunity for a free public education regardless of physical, intellectual, social, or emotional differences, or of race, creed or religion.

"The fullest measure of local initiative and control should be maintained, but no level of government (local, state, or national) should be relieved of its appropriate responsibility in fulfilling this commitment.

"In groups where private schools were discussed, there was a consensus that the right of the private school to exist, and of the right of parents to choose, and of children to attend, is an accepted part of the American tradition of education."

In the discussions pertaining to private and parochial schools there also appeared strong support for the American principle of separation of church and state, and opposition to compel taxpayers to pay taxes in support of schools under the control of any church or sectarian organization. A few suggested that aid for transportation or health services children attending parochial schools be considered in a favorable light.

There appeared some difficulty in spelling out what place religion should have, if any, in our public schools. When this matter came up in one of our groups everyone seemed to feel that in line with the constitutional limitations no commitment to any religion could be suggested or permitted in the public schools. On the other hand, there appeared great respect for the foundations of moral and spiritual values traceable to religious convictions.

Several statements in the final report touch on these points. In pointing them out they are included in the following statements which the report indicated the schools should continue to develop. They are: —

Appreciation for our democratic heritage.

Respect and appreciation for human values and for the beliefs of others.

Ethical behavior based on a sense of moral and spiritual values.

In addition to these a statement from one of our higher echelons of reporting which was jointly prepared by the writer and a Jesuit Brother along with the suggestions of the others present brought further attention to this general topic. This statement which appeared to be the consensus of those groups taking up this matter was accepted and finally placed in the official report. It reads: —

"All children should be free to seek the truth wherever it can be found.

"The school must accept responsibility in determining its place in working in cooperation with appropriate community institutions and agencies toward enriching the lives of its students. It must help them apply ethical values which will guide their moral judgments and their conduct, and to develop the recognition that these values stem from, among other sources, their spiritual and religious convictions. On this latter point, more time is necessary for the development of a common viewpoint."

One could go further into how other matters were taken up and discussed. How the consensus toward federal grants to all the states for school house construction was reported but that such assistance should not endanger state and local control and that it should encourage and not retard state and local efforts to provide schools. Similar reports concerning the problem of how to get and keep good teachers and how to secure greater efficiency in our schools through proper reorganization came out of the discussions. Finally the matter of how to secure greater citizen interest in our schools brought the discussions to a close.

In my judgment never did so many things dealing with education get discussed by so many people in so short a time. And never was such a cross section of our society brought

together for such a purpose. Taken as a whole the conference accomplished its major purpose which was to secure a broader public understanding of the needs of education in the hope that the American people when realizing the importance of our schools and their critical situation will act affirmatively

at all levels — local, state and national, to solve our educational problems.

That this conference may come nearer to its goals, each of us should alert our friends and neighbors to the problems facing our schools and assist whenever we can toward solving them.

RELIGION IN CURRENT MAGAZINES

C. R. House, Jr., Associate Professor, State College, Fairmont, W. Va.

"Lourdes — the Facts and the Miracles," by Ruth Cranston in *McCall's* (Nov. '55) is the story of a Protestant who went to the famous French shrine and tells why skeptical doctors have changed their minds about the cures effected there.

The Jesuit order will shortly film, in Spain, the life of its founder, St. Ignatius Loyola (*Newsweek*, Oct. 31, '55).

A Negro minister and a Negro priest are prominent in pictures of acceptance and rejection respectively in two articles carried in *Life* (Oct. 31, '55) and *Time* (Oct. 24, '55). The communities are in Connecticut and Louisiana.

Long-range plans for Christian education on TV are outlined in *Christian Herald* (Nov. '55).

Life magazine's Dec. 21 issue is devoted entirely to Christianity, climaxing a series of articles on world religions.

No religious educator will want to miss the special issue of *School and Society*, Oct. '55, on Religion. Among the articles are "The Protestant Day School," "American Catholic Schools of Today," and "The Hebrew Day School Movement."

Limitations of religious agencies and the inadequacy of the family in dealing with moral and character education are outlined by Harold H. Punke in the *Peabody Journal of Education*, Sept. '55.

Some results of a survey among 7000 college students on attitudes toward religion are in *Time*, Nov. 21, 1955.

Albert and Ann Williams detail how they motivated Bible appreciation with their children in "Let's Put the Story in Religious History," in *Christian Herald*, Nov. '55.

Peter Blos presents some plain facts on adolescence in an article by that name reprinted in *Reader's Digest*, Nov. '55.

"If Your Child Hates School," by Irma Black in Nov. '55 *Redbook* is brief but worth reading.

Dr. Ralph W. Sockman presents "The Case for Immortality" in the Dec. '55 *Coronet*.

If *Parade* magazine is distributed with your local Sunday newspaper you won't want to miss a new photo-text series on "Coming of Age in Three Faiths." Confirmation is recognized as a milestone in a youth's life and Protestant, Catholic, and Jewish articles appeared Dec. 4, Dec. 11, and Dec. 18.

A Protestant View on "Types of Anti-Catholicism" by Dr. Robert McAfee Brown appeared in *Commonweal*, Nov. 25, '55.

In "The Concept of Human Equality" author F. Ernest Johnson, writing in *World Outlook* for Dec. '55, says the true basis lies not in fact but in ethics.

A picture-story of the Mennonites appears in *Coronet*, Dec. '55.

An elaborate Christian Education TV series for children to begin in 1957 and to be sponsored by the National Council of Churches is described in *The Pastor's Journal*, Nov.-Dec. '55.

Faith healing in text and photo is presented in *Coronet*, Oct. '55. The central figure, Oral Roberts, says "God Heals, I Don't" in the article by that name written by Phil Dessauer.

"The Decline of Authoritarianism — A Sociological Approach to Religion" by Paul H. Landis is featured in the Nov. 1, '55 *The Churchman*.

A SYMPOSIUM

Weekday Religious Education

Weekday religious education has been part of American life for almost two generations. It has developed differently in each of the three major religious groups. But in each it has grown significantly.

We appreciate the cooperation of the authors of the eight or more articles of this symposium and we hope that the readers of RELIGIOUS EDUCATION will also appreciate these constructive studies of various phases of this complex movement.

—The Editorial Committee

I

A Look at Weekday Church Schools¹

ERWIN L. SHAYER

Director, Department of Weekday Religious Education, National Council of Churches of Christ in the U. S. A.

Introduction

THIS STUDY report is a project of the Committee on Weekday Religious Education of the National Council of Churches. In projecting plans for making the First National Conference on Weekday Religious Education, to be held at Oberlin College, Oberlin, Ohio, June 25-28, 1956, it was decided that the conference would be greatly strengthened if a number of advance studies could be made which would give pertinent information with respect to the major aspects of the weekday church school program.

It was therefore voted to conduct a six-fold survey, each part to be made by a team of two persons and the six teams coordinating their work under the leadership of Dean Edgar McKown. Study One, "Organizational Patterns," was made by Walter S. Haldeman of Anderson College and Frank M. McKibben of Garrett Biblical Institute. Study Two, "Curriculum Materials," was conducted by Fred E. McQueen of the Board of Christian Education and Publication of the Evangelical and Reformed Church and Lois V. McClure, Administrative Assistant in the Department of Weekday Religious Educa-

tion of the National Council of Churches. Study Three, "Teachers and Teaching," was the responsibility of Leonard Stidley of the Graduate School of Theology, Oberlin College, Oberlin, Ohio and Elizabeth Hanna, Director of Religious Education of the Council of Churches of Greater Cincinnati. Study Four, "Administration and Supervision," was developed by Dorothea Wolcott of Findlay College and Florence Martin, Director of Weekday Church Schools of the Church Federation of Greater Dayton, and Charles Miller, a student at Findlay College. Study Five, "Financing," was the work of Harold M. Hayward of Marshall College and Florizel A. Pfeleiderer, Executive Director of the Board of Weekday Religious Education of Indianapolis and Marion County. Study Six, "Relationships within the Community," was done under the leadership of Mearl P. Culver of Evansville College and P. Henry Lotz, Pastor of the Methodist Church, Gilman, Illinois, assisted by Evansville College students Martha Ann Powell and Norma Jean Robertson. In all the studies except Number Two, the team leader is a professor in a college and all the team members are active in some phase of the weekday religious education program.

The primary purpose of this six-area survey was to furnish the delegates to the Ober-

¹A report of a study of weekday church schools, made under the leadership of Edgar M. McKown, Dean of Evansville College, Evansville, Indiana, and others whose names are given in the Introduction.

lin Conference with basic data for discussion and evaluation of the current patterns and practices of weekday church schools and therefore to aid them in their respective work groups to plan wisely for the improvement and extension of the weekday program. A secondary, but perhaps equally important purpose, was to make the data available to a wider group of persons concerned who may not be able to attend the conference — denominational and council leaders, professors and students of Christian education, local pastors and laymen, public school educators, and religiously minded citizens generally. A third and subsequent purpose was that of making available for the Committee and Department of Weekday Religious Education of the National Council much needed and useful information to assist in developing constructive policies and plans for the future of the weekday church school program.

There are a number of necessary limitations in the development of this study report. It must be looked upon as a "sampling" study, not as a qualitative or quantitative survey. Both of the latter types of survey are needed and it is hoped that funds may be found to undertake these more ambitious projects. The relatively short time afforded in making plans for the National Conference has made the project more difficult than it otherwise might have been and may account for errors and omissions which the reader may observe.

The questionnaire reports which were returned by the 152 respondents gave a mass of valuable data which could not be given in detail in this condensed report. Some readers may note an overlapping of questions and answers in the several studies. These were largely intentional in view of the interrelatedness of the six areas of investigation.

The fact that each team interpreted its own data may account for some differences of statement. The fact that thirty per cent of the questionnaires returned came from two states — Virginia and Ohio — whose organizational practices are similar to each other but somewhat different from those of other states — tends to "weight" the total findings in the direction of these practices. Each reader will probably find other limitations as he brings his own point of view to bear upon the report. This fact serves to reemphasize the need for more extensive studies in the future.

To offset the limitations of the study, some of its values may be noted. The spread of the 152 returns representing 27 states would seem to make the report reasonably representative of the nation-wide program. The information and problems presented give a picture of the current situation which is more informative than any study that has been made for a score of years. We believe that the report will show an objectivity and frankness which are to be expected in a carefully planned survey.

It should be stated that this study is not an official document of the National Council of Churches, and any statements made as to fact or policy are not to be considered as having been authorized by the Council.

We would be remiss if we did not express our deep appreciation to the members of the six teams, to Dean McKown, as the coordinator of the project, and to the 152 persons who responded to a 12 page questionnaire. To all of these and others who made their respective contributions to this project we are grateful and believe that their labors will be rewarded in the improvement and extension of the weekday church school movement.

WHAT DOES THE COMMITTEE'S REPORT REVEAL?

What is the weekday church school like in Centertown, U.S.A. in 1955? This was the question which the study committee broke down into 79 different questions and sent to 450 weekday school workers in as many communities. This 12-page questionnaire was an exacting task to assign to busy persons and

it is to the credit of those workers in the weekday program that 152 were returned with usable information.

This information gives answers to many questions, including the following: What do the children enrolled in weekday church schools learn? By what means are they

brought together in a learning situation? Who does the planning? How are the bills paid? When and where do the classes meet? How are these classes related to the home, the church, the school, and other organizations in the community? How can the question be answered: What could I do, if I wanted to see children studying religion on a weekday in my community?

These 152 returns came from 131 community and 21 individual weekday schools in 27 states and the territory of Hawaii. The states and the number reporting from each are: Virginia 27; Ohio 19; New York 16; Pennsylvania 15; California 11; Minnesota, Indiana, New Jersey with 7 each; Illinois, Massachusetts, North Carolina, and West Virginia with four each; Iowa, South Dakota, and Wisconsin with three each; Kansas, Missouri, Oklahoma, Washington, Oregon, and Texas with two each; and one each from Arizona, Connecticut, Kentucky, Maine, Rhode Island, Tennessee, and Hawaii. The returns composed a sampling as to size ranging from 10 pupils to 18,000 pupils. This was a report from America, both urban and rural, working at the task of giving her children religious education.

This report gives us a look, though not a complete look, at current weekday religious education. This is a look which gives us an interesting and exciting picture. It shows us 215,217 children receiving religious instruction on a par with physical education and music. (This is but a sampling; we wonder what a complete census would show.) Many of these children receive no other religious instruction.

Part I — Organizational Patterns

A majority of the 215,217 children in the weekday classes we are viewing are excused at their parents' request from the public schools while their classmates remain in the schoolroom for other activities. That would be indicated by the 86% of the weekday systems which report released time. In other communities all the children in the same grade or grades are excused from the public schools while the weekday pupils are in class.

This is called dismissed time and 6½% of the reports indicate this plan. A few weekday church school systems have a combination of released and dismissed time. When all the pupils in a community or city are released or dismissed simultaneously, a large number of part time teachers are needed, and this condition exists in 26% of the systems reporting. A sizeable majority hold their classes on a staggered schedule basis.

These children most likely are having the experience of being in classes with children of other denominations. In many cases, the classes are held under the direction of already existing inter-denominational agencies, — 29%, or 44 systems, under a council of churches and 6%, or 9 systems, under a ministerial association. In other cases, the organizations were set up for the specific purpose of conducting the weekday classes. Twenty-nine groups, or 19%, described themselves as weekday councils. There are two citizens' committees and two inter-denominational boards. Twelve per cent of the reports indicate that pupils are released to individual churches. In some cases these churches are Roman Catholic, who also participate in inter-group committees. Where pupils are released to individual churches, children are not likely to be in classes with those of other denominations.

TABLE I
NUMBER OF PUPILS IN THE WEEKDAY
SYSTEMS THAT WERE REPORTED

No. of Pupils	No. of Systems
10— 999	78
1000—1999	34
2000—2999	12
3000—3999	2
4000—4999	2
5000—5999	3
6000—6999	1
7000—7999	1
8000—8999	1
9000—9999	1
Above 10,000	3
Total	138

A further breakdown of the statistics indicates that 21 have less than one hundred and 33 have less than two hundred pupils.

The organizations sponsoring the weekday church schools use a considerable variety

of names, but their patterns are very similar. They are organized very simply with a president, or chairman, a vice-president, a secretary, and a treasurer. The usual committees are personnel, or faculty, curriculum, publicity, and finance.

A few systems have representatives of clubs and other citizens as a part of their organizations and a few have representatives from the public schools. Thirty-eight per cent indicate that the minister and one or more representatives from the local church are members, while 30% state that the churches are represented in some way but they do not state how. A few say they have no members or are loosely organized, and 18% do not give clear information about their membership.

In the majority of cases (52%) the funds disbursed by the treasurer are raised by the finance committee of the weekday council, committee, or department. Fifteen per cent of the systems share in the funds raised by the council of churches and 13% are supported directly by the churches. These systems include the 12% in which the pupils are released directly to the churches. Five systems are included in the Community Chest and two are supported by Sunday schools.

It would be a matter of great interest to learn what chances a child has to be in a weekday class even if he lived in a city or county which had weekday religious education. The responses to questions related to this interest were too few to reach a conclusion. More than 3,195 schools are in the areas served but we do not know how many more. Fifty-seven per cent of these schools have pupils in weekday classes.

In those schools where the program is available, the reports indicate that the boys and girls do take advantage of the opportunity. Thirteen systems report that 100% of the eligible pupils attend classes in religion, and 52 systems report 90 to 99%. We do not know if these percentages would be true of the majority of cases in which there was no answer to this question. We might assume that those reporting 100% were very small schools, but such is not the

case. A large majority of them indicate more than 500 enrolled.

The classes meet in the churches exclusively in 44% of the systems. In 26 other systems part of the classes meet in churches and part of them in homes. In 32% of the systems the classes meet in the school buildings. Two systems use trailers only while each of six others use a trailer or a bus.

The children walk to and from their classes in 44% of the systems; in 16 2/3% they walk to some and go by bus to some. Thirty-five per cent of the systems do not give this information. The remaining systems use cars and other means of transportation.

A large number of the reports, 44%, do not answer the question, "Are pupils accompanied to and from place of meeting," and 17% answer "no." A few systems use safety patrols and a few have a pastor accompany the pupils. Thirteen per cent have a teacher go with them; and 20% use different persons at different times—a bus driver, parent, or Sunday school teacher.

A pupil in the fifth grade is most likely to have the opportunity of attending a weekday church school class. One hundred thirty-two systems have classes for fifth graders. The sixth grade is reached in 121 systems and the fourth grade in 119. The combination of grades reached most often is the fourth, fifth, and sixth and this program is provided in 21 systems. Persons who have found it impossible to organize classes in the high schools will be surprised to learn that 17 systems provide programs for all four years in high school, and eight others have high school programs. Six systems (included in the 17 mentioned above) have a complete program of religious education through the 12 grades, and one other lacks only the senior year. Seven others carry the program through the eight elementary grades.

An important consideration in the effectiveness of religious instruction has to do with the length of the class period and the frequency with which the class meets. In the usual pattern the child is excused once a week for his class in religion. Ninety-four

per cent of the reports indicate this. A few groups meet two, three, four or even five times a week. Two meet less often than once a week. Ninety-eight, or 64½%, of the systems in the study are fortunate enough to have class period of adequate length,—46 have one hour periods, one fifty-five minute period, 20 fifty minute periods, two fifty to sixty minute periods, 25 forty-five minute periods, and four forty-five to sixty minute periods. Fifteen other systems report having some classes as long as sixty minutes. One wonders what the classes do with only twenty minutes or even thirty. Fortunately, only 17 report sessions of thirty minutes or less. One might suppose that those who have more than one class period have short periods, but such is not the case. There seems to be little correlation between frequency of meeting and the length of class periods.

The problem of the length of the class session emerges from this part of the study and is a troublesome one for some weekday teachers and supervisors. Either public school officials have not faced the problem seriously or have received little encouragement from the community. Perhaps in the last analysis, it is a problem for the weekday church school which must demonstrate more adequately its contribution to the welfare of the community.

Part II — Curriculum Materials

The need of the pupil seems to be the first concern of these educators. Let us see what materials they consider best fitted to minister to the pupil's needs.

Most widely used of all the curricular materials mentioned in the 152 reports is the Cooperative Series of Weekday Church School Texts produced by the Cooperative Publication Association. Twenty-six use the Cooperative Texts entirely and another 30 use them in combination with other series. That makes a total of 30% of those replying.

Next in popularity is the Virginia Council of Churches Curriculum, *Adventures in Christian Living*. It is used by 36 systems,

9 of which are not in Virginia. The use of Massachusetts State Council's Curriculum is third with 15 groups reporting it, four of which are from Massachusetts. Four each reported using the courses developed by the Protestant Council of the City of New York and by the Allegheny County Council of Churches (Pittsburgh, Pennsylvania). Three use the series developed by the Southern California Council of Protestant Churches. Ten reported the use of courses from other sources. Eight reports indicated that denominational Sunday church school material was used, and nine reported the use of the denominational weekday church school curriculum of the United Lutheran Church (Muehlenburg Press). Only twelve systems reported that the local groups developed their own courses of study. The prevailing pattern is to adopt curriculum developed and tried by others.

The tendency to stick to the tried and true manifests itself in the length of time texts have been used. Table II must be studied in the light of two facts: (1) More recently established systems would have used their texts a short time; and (2) Many of those who reported using texts over a long period of time qualified the answer by stating that they adapted their curricular materials and revised these as the situation made it necessary. There was also expressed a willingness to change, if better materials become available.

TABLE II
LENGTH OF TIME TEXTS
HAVE BEEN USED

Less than 1 year	2
1 - 5 years	74
6 - 10 years	35
11 - 15 years	15
16 - 20 years	4
21 - 25 years	1
Over 25 years	3
Indefinite length of time	13
No reply	18
Total	194

The 152 questionnaires contained 194 replies due to the fact that in the same community the text for one grade may be used longer than that for another grade.

Changes of materials seem to be approved, when better courses are produced and when the materials being used do not meet the needs of the children. Only 23 follow a definite policy of making periodic changes in the series of texts used, and 12 of these state it is for the purpose of bringing the curriculum up to date and improving it. Five respondents stated that changes were made to hold interest and meet the needs of pupils. More than 75% have no policy regarding changes in the area of study, such as Bible, Christian Living, etc. The 16 who have such a policy gave the needs of the children as the most frequent reason (9). Four of the six who gave reasons for not changing indicated that community would not permit it—they "have to teach the Bible only."

TABLE III

BASES FOR SELECTION OF TEXTS

Pupils' Needs	117
Correlation with Public School Curriculum	49
Correlation with Sunday Church School Curriculum	33
Availability	29
Cost	17
Miscellaneous	17
No Reply	10
Total	272

It is obvious from the figures in Table III that persons charged with the responsibility of choosing curricular materials do so on the basis of several criteria, with the need of the pupils being given the reason for choice most often (117 times). Correlation with the public school curriculum and with the Sunday church school material are also considered by a significant number. Of those indicating other reasons for selecting courses, some expanded their answers with the explanations: seven, that it satisfied the objectives set by the community for the weekday church school; six, that it was recommended by the state council of churches; three, that it was selected by the teachers; and one, that it was selected for Bible study.

TABLE IV
EVALUATION OF COURSES

Expressed Satisfaction	109
Expressed Dissatisfaction	11
No Comment	32
Total	152

Generally, people seem to be well-satisfied with the courses they are using. Only 7% expressed dissatisfaction. Another 21% did not reply, but may have felt some dissatisfaction. The remaining 72% liked their materials.

Of the 56 who reported using the Cooperative Texts in whole or part, 21 liked them, 14 (including some of these 21) had suggestions for improvement, and three disliked them. Those who indicated they didn't like the Cooperative Texts seemed in general to be from systems which used volunteer teachers or part time teachers who were not trained sufficiently to handle the adaptation necessary to the local situations. Seventeen made no comment. Many of those who did not use the Cooperative Texts reported that they liked them, but could not use them because their churches would not permit the use of interdenominationally produced materials for theological reasons.

TABLE V
LOCALLY DEVELOPED CURRICULUM

No	67
Yes	51
Developed by State Council	19
No Reply	15
Total	152

About one-third of those reporting in the study indicate they develop their own materials. Of the 51, twenty-six reported facing a variety of "headaches" ranging from lack of time (9) and trained writers (5) to production troubles (7) and cost. Some of those who use materials not locally produced also have problems, but of a different nature.

TABLE VI
PROBLEMS CREATED BY CURRICULUM

No Problems Created	57
Some Problems Created	25
Denominational — Question does not apply	3
No Reply	67
Total	152

Of the problems created by curriculum, (Table VI) the largest number seemed to be the refusal of the more conservative churches to enter into a community program because the curriculum used did not meet their approval, and the other churches would not or could not accept the texts favored by them. Another complaint (from five persons) was that the materials overlapped with the Sunday school materials.

Some of the comments on the problems faced are interesting. One person who mentioned the problem of overlapping of materials added, "I don't believe we need to worry about the repetition found in some texts with Sunday school texts, if the teachers would learn to supplement and embellish the work." Another reporter confessed that their problems arose from "the attempt a few years ago to write our own, part of this was inferior and not educationally sound according to modern educational procedures." "The cost is the most prohibitive, at present" was another comment on problems raised by the curriculum.

The following comment is typical of those who must "teach the Bible" only: "Our only problem has been a limitation insisted upon by some denominations or churches—namely to use only the Bible area. We would go into church area if we enter the intermediate or junior high." Only one person, however, reported difficulty arising from the use of the Revised Standard Version of the Bible.

It must be said in fairness to the figures in Table VI however, that the curriculum is not generally a source of problems. About two-thirds of the returns either indicated that there was no problem or did not answer and therefore may be assumed not to face a problem. Since the curricula, according to

reports, were generally chosen with the needs and the approval of the community in mind, this is understandable.

TABLE VII
CORRELATION WITH CURRICULUM
OF OTHER AGENCIES

	Yes	No	Reply	Total
With Sunday Church School	58	46	46	150
With Vacation Church School	23	40	85	148
Public Schools	65	33	46	149

It is apparent from the figures of Table VII that a real attempt is made by weekday church school authorities to correlate curricula with that of other agencies which educate children. Many remarked that a definite effort was made not to duplicate the work of the Sunday church school, and a number added that they tried to supplement the work of the Sunday and vacation church schools. Some who indicated they made no effort to correlate with the vacation church school added that they did not have such a program in their vicinity. This may also explain the large number of "no replies" to this question. More people reported an attempt toward correlation with the public school curriculum than with that of any other agency. One person who said no correlation was planned in any area explained, "No—why? Correlation is an abomination—at this level the kids want something different."

TABLE VIII
AREAS WHERE COURSES ARE NEEDED

Bible	142
Christian Living	129
Church	88
God's World	71
All Areas	51
Others	9
No Reply	8
Total	498

In response to the question concerning in what area of study the respondents would prefer having new courses developed, the vast majority (over 93%) indicated Bible. This may be due to the insistence of some

communities that the weekday church school "teach the Bible" only. It is a little hard to understand why some persons indicated they wanted courses in the Bible area and also listed courses in the Life of Christ and the Old Testament under the heading "others." A large number (85% of those reporting) felt a need for new texts in the area of Christian Living. There is considerably less demand for courses in the areas of The Church and God's World, but more than one-third of the respondents asked for courses to be developed in all areas. Some seemed to feel that courses in God's World are not necessary—"they get that in the public school." They do not see the need for a Christian interpretation of the facts presented in the public school science courses.

Among the other courses requested were some on worship, "salvation," personality growth, the problems of children, Palestinian customs, and a simple theology for high school students.

TABLE IX
SUPPLEMENTAL EXPERIENCES
PROVIDED

Audio-Visuals	136
Worship	135
Creative Activity	111
Dramatization	97
Others	68
None	1
No Reply	6
Total	554

It is quite apparent from Table IX that almost all of the 152 reporters considered supplementary experience and activities quite important for a well-rounded curriculum. Only one stated specifically that none were provided, although it is likely that some of the six who did not reply did not answer this question because they do not make such experience available to the pupils. In addition to the activities listed in the questionnaire, 19 others were listed by the 68 in the space for "others." Service projects were mentioned 17 times, field trips 16 times, music 13 times, special programs nine times, and notebooks and/or workbooks eight times. The use of a flannel-

board was mentioned only twice, and in both instances, by non-professional teachers.

One comment might be added as a "by product" of this study. From the number of cases of misunderstanding of the term, "Cooperative" with reference to a series of textbooks, and also of the reference to areas of study in which there are Cooperative Texts, it is apparent that weekday workers are not as familiar with the series published by the Cooperative Publication Association as might be desirable. A promotion campaign for their use is necessary if the field is to become familiar enough with this specially produced series for its wider adoption.

Part III — Teachers and Teaching

Weekday religious education, like other educational endeavors, depends to a large degree upon the caliber of the teachers employed, and the teacher-pupil experiences. Although it is not possible to measure all of the elements which constitute the caliber of the teachers and teaching, the 152 questionnaires which were answered did provide data upon the amount of formal educational preparation which the teachers had, how the teachers were secured, the amount of supervision which they received, and the number of pupils whom they taught. All of these throw light upon the quality of work which the teachers of weekday religious education do.

Full-Time Employed Teachers

Out of the 152 questionnaires which were returned, it was reported that 264 teachers were employed full time in 87 different systems. This makes an average of less than three teachers per system. However, further analysis is needed to show a more accurate picture as shown in Table X.

These data reveal that over one-half of the systems employed only one teacher, and two-thirds of the systems employed one or two, and ten per cent employed six or more teachers. Of these 264 teachers, 178 (67.4%) have an A.B. degree, 63 (23.4%) have an M.A. degree, and there were nine others (over 1%) who had higher degrees (5 B.D., 4 Ph.D.).

Since those who had M.A., B.D., and Ph.D. degrees were also included in the A.B. degrees (67.4%) this leaves 32.6% who had not completed the first college degree. From the 87 systems reporting on this questionnaire, of the full time employed weekday teachers of religious education, approximately two-thirds had the first college degree and approximately one-third did not.

TABLE X
FULL TIME EMPLOYED TEACHERS
IN 87 WEEKDAY RELIGIOUS
EDUCATION SYSTEMS

Systems	Teachers	Percent ¹
45	1	51.7
21	2	24.1
5	3	5.7
4	4	4.6
3	5	3.4
2	6-10	2.3
6	11-20	6.9
1	30	1.1

Part Time Employed Teachers

Seventy-two weekday religious education school systems reported the employment of 882 part-time teachers. These systems varied from the employment of 1 to 180 teachers.

TABLE XI
PART TIME EMPLOYED TEACHERS
IN 72 WEEKDAY RELIGIOUS
EDUCATION SYSTEMS

Systems	Teachers	Percent ¹
18	1	25
10	2	13.9
6	3	8.3
6	4	8.3
2	5	2.8
12	6-10	16.5
6	11-15	8.3
1	16-20	1.4
3	21-30	4.1
5	31-50	5.5
3	above 51	4.1

One-quarter of the systems which employed part-time teachers had, but one teacher each. About one-half of the systems employed four or less part-time teachers, 16.5% employed between six and 10 teachers,

about one-quarter had 11 or more, and over four per cent had 50 or more teachers.

Of the 882 teachers who are employed part-time, 348 (39.4%) had an A.B. degree, 41 (4.6%) had an M.A. degree, and 28 (3.1%) had other degrees, including seven B.D., one S.T.M., and one S.T.D. degrees.

According to the returns from the questionnaires, there were 28% more teachers who had an A.B. degree among the full-time employed teachers than among the part-time employed teachers. Likewise, there were 18% more teachers who had an M.A. degree among the full-time employed teachers than among the part-time employed teachers.

Volunteer Teachers

Of the 152 questionnaires returned, 39 (25.9%) reported volunteer teachers in their weekday religious education systems. The volunteer teachers were reported in systems having one teacher to a system with 2400 teachers.

In these 39 systems there were 3899 volunteer teachers reported or an average of about 100 per system. This number of volunteers is more than 14 times the number of full-time employed teachers reported and also more than four times the number of part-time. The volunteer teachers still play a major role in weekday religious education according to the responses of the questionnaire.

TABLE XII
VOLUNTEER WEEKDAY TEACHERS IN
WEEKDAY R.E. IN 39 SYSTEMS

Systems	Teachers	Percent ¹
2	1	5.1
3	2	7.7
3	3	7.7
2	4	5.1
5	5	13.
9	6-10	23.
7	11-20	18.
2	21-100	5.1
2	10-200	5.1
2	201-300	5.1
1	500	2.4
1	2400	2.4

¹The percentages were computed to the tenths, and as a result do not always add to 100 per cent.

Over 50% of the volunteer teachers were reported in systems having from five to 25 teachers and 25% in systems above 26. Twenty-seven per cent reported 315 volunteer teachers as having A.B. degrees. This is less than one in ten of the total number of volunteer teachers. Ten systems also reported 44 volunteer teachers as having received M.A. degrees. This is about one in one hundred in the total number. It may be well to recall that L. J. Sherrill in his *Lift Up Your Eyes*, a survey of the volunteer church school teachers of the Presbyterian U. S., reported that the average church school teacher went to college for one year.²

Just how much formal education volunteer teachers in weekday religious education have was not shown on the questionnaires and could not be established from the data which were given.

Ministers Teaching in Weekday Religious Education

There were 273 ministers reported in the questionnaires as teaching in 48 (31.7%) weekday school of religious education systems. This indicates that ministers are employed in about one-third of the places from which questionnaires were returned. These systems had teachers which ranged from one minister-teacher to 99. In the latter there were also 134 other volunteer teachers and 180 other part-time employed teachers.

TABLE XIII
MINISTERS TEACHING IN 48 WEEKDAY RELIGIOUS EDUCATION SYSTEMS

<i>Systems</i>	<i>Number of Ministers</i>	<i>Percent¹</i>
20	1	41.7
4	2	8.3
9	3	18.8
2	4	4.1
2	5	4.1
6	6-10	12.5
4	11-20	8.3
1	95	2.1

Although the number of ministers reported as teaching in weekday schools of religious education was 273, over 40% were in one-teacher systems. This means that in these, the minister is the only teacher. The

questionnaires did not classify the ministers as paid or volunteer.

When the number of 264 full-time employed teachers and 882 part-time employed teachers are added to the 3,899 number of volunteer teachers, the total is 5,045 teachers in the 152 systems reported. Since 273 of these are minister-teachers, this means that about 5% of the total number of teachers reported on the questionnaires are ministers.

One of the questions to which the respondents gave an answer was the rating of the teaching effectiveness of the ministers. The replies were: 145 satisfactory (63.8%); 24 unsatisfactory (10.4%); and 60 excellent (25.8%). Because twenty of the ministers were respondents to the questionnaires, this rating of effectiveness was not made on their questionnaires, perhaps due to modesty. However, on the other questionnaires, there were added comments concerning the ministers who were rated unsatisfactory—"Ministers are not trained to teach"; "A Bible school certificate does not usually require courses in methods"; "For a minister to discipline pupils of his own parish in a weekday school of religious education is not good procedure"; "There are too many interruptions in a minister's schedule to make possible a consistent teaching schedule."

It may be interesting to note that the ratings of ministers combined as satisfactory and as excellent constitute almost 90%. It must also be kept in mind that ministers serve on boards which are responsible for initiating and directing the weekday religious education systems. Ministers play a large role in the weekday religious education movement.

Two hundred and forty-nine of the 273 ministers who taught in weekday schools of religious education were reported as having an A.B. degree; however, there was doubtless confusion in the respondents as to the nature of degrees since 110 were also listed as having a B.D. The systems which reported 95 ministers as teaching did not list any B.D. degrees, although a large share of these ministers are seminary graduates and

¹Page 132.

²See footnote p. 26.

hence doubtless have a B.D. Twelve of those systems reporting listed the ministers as having S.T.M. and Ph.D. degrees.

*Through What Channels
Are Teachers Secured*

The questionnaires also sought to secure data on how the weekday teachers of religious education were secured, that is, through what channels the teachers were secured. Thirty-five respondents stated that teachers in their systems were secured through State Councils, eleven through the Weekday Religious Education Department of the National Council, eighteen through graduate schools and eleven from other sources. According to the respondents, State Councils play an important role in the securing of teachers for local weekday schools of religious education, and the graduate schools are the second more helpful source of teachers. Graduate schools furnished to local communities about one-half of the number of teachers that the State Councils did. These responses also indicated that there was no centralized clearing place for securing teachers for weekday schools of religious education although the State Councils seemed to be closer to the weekday schools of religious education in making contacts for prospective teachers.

Practical Training of Teachers

When the question as to what specific preparation the teachers in the weekday religious education systems had had in courses in education, religious education laboratory schools, Bible and student teaching, the respondents stated that of the teachers in the 109 systems out of 152, 102 had credits in education, 99 had credits in religious education, 60 had attended weekday religious education laboratory schools, 83 had Bible credits and 73 had done student teaching. One of the difficulties with the question which was asked on the questionnaire pertaining to specific education courses was that it was too inclusive and hence the reliability of the replies may well be questioned, although the replies to this section of the questionnaire showed consistency as the figures indicate.

The teachers reported had practical education credit as well as formal courses.

Type of Supervision

In response to the question "What does the supervision body of the weekday religious education courses do to improve the quality of the teachers" out of the 152 questionnaires returned, 92 referred to staff meetings (over 60%); 68 (over 44%) to conferences; 78 (over 51%) to supervision; 28 (over 18%) to summer schools; 38 (25%) to national conferences; 61 (over 40%) to state conferences; and 63 (over 41%) to reading.

It may be interesting to note that over one-half of the systems had supervision, according to the respondents. This is also emphasized in the responses concerning staff meetings and attendance at national and state meetings. It is also noted that reading as a means of improving supervision stood fourth on the list. In supervision the weekday religious education teachers have marked advantage over average church school situations.

Pupil-Teacher Ratio

The ratio of the number of pupils which each teacher has has an effect upon the quality of teaching done. One item on the questionnaire was: "What is the average number of pupils taught by a teacher in your weekday religious education program?" The responses ranged from eight to 1,050 and the mode was from 21 to 30 as shown in Table XIV.

TABLE XIV
NUMBER OF PUPILS TAUGHT
IN 112 SYSTEMS¹

<i>Average Number of Pupils</i>	<i>Systems</i>	<i>Percent</i>
6-10	5	4.4
11-20	16	14.3
21-30	31	27.7
31-50	10	9.
51-100	4	3.5
101-500	13	10.8
501-600	7	6.2
601-700	5	4.4
701-800	12	10.7
801-900	2	1.7
901-1000	1	.9
1001-1100	6	5.3

¹See footnote p. 26.

Less than one-half of the teachers in the weekday religious education about whom the respondents gave data, had average classes of less than 30 pupils in their weekly program; however, more than 40% had from 100 to 1000 in their weekly programs and over 25% had more than 700. These data tell the story of limited contacts with each pupil.

According to 106 respondents the average number of classes which a teacher in weekday religious education varied from one to 37 with the mode in the 21-30 range as shown in Table XV.

TABLE XV
AVERAGE NUMBER OF CLASSES
PER TEACHER¹

Average Number of Pupils	Systems	Percent
1-5	28	26.4
6-10	16	15.
11-15	11	10.4
16-20	9	8.5
21-30	36	34.
31-40	6	5.3

Over one-quarter of the teachers had five classes or less per week and almost 40% had more than an average of 21 classes. Perhaps these differences are accounted for by the "staggering" of classes, in contrast with those who have dismissed time classes.

The data reveal that the teachers in weekday religious education have such "extensive contacts" that limited educational opportunities are provided.

Conclusion — Teachers and Teaching

According to the responses from 152 questionnaires, teachers in weekday religious education are divided into three groups (1) full-time employed; (2) employed part-time; and (3) volunteers. The full-time employed teachers had more formal training as indicated by the number of A.B. and M.A. degrees held. The part-time teachers were next, and the volunteer teachers had least. However, the volunteer teachers play a major role in weekday religious education being in over 25% of the schools reported.

Ministers also play a significant role in teaching weekday religious education, having been reported in 31.7% of the systems.

¹See footnote p. 26.

The State Councils were indicated as being a major contact agency for supplying weekday religious education teachers.

The questionnaires also indicated that teachers had practical as well as formal training. Over one-half of the systems reported had supervision provided for the teachers of weekday religious education. This is a marked advantage over the average church school situation. Forty per cent of the teachers in weekday religious education, according to the respondents, had from 100 to 1,000 pupils per week and over 25% had more than 700. This indicates that there are limited contacts with each pupil. In addition, teachers were reported as having on an average of between 21 to 30 classes per week.

It is to be regretted that actual case studies of teaching situations were not secured, but the data which was obtained points to needed improvements.

Part IV — Administration and Supervision

The opportunity for children to attend weekday church school classes is dependent to a certain degree upon the success of the person or group of persons who plan, direct, and supervise the organization. The allocation of responsibilities so as to avoid duplication of effort and to prevent the neglect of certain areas of need is quite as significant as the abilities of those in charge. We shall be much interested in the practices reported, since the very existence of the systems responding creates a presupposition of their success. Our information is based upon the 104 returned questionnaires which contain answers to most of the questions regarding administration and supervision.

A group designated as an executive committee by twenty-two systems and an executive board by eleven communities is responsible for the administration of a significantly large percentage (21%) of the programs reported. Many more, quite a large majority, place the responsibility in the hands of an individual. In fourteen cases the individual is the chairman of the committee, in fourteen cases he is called a director and in

sixteen cases an executive secretary. This accounts for forty-two per cent of the reports. In a number of cases, combinations of the above are responsible. In the individual church-sponsored schools, the pastor is the responsible person.

Sixty-nine organizations report having employed a person to carry the responsibilities of administration. Sixteen have a full-time and sixteen a part-time administrator and the other thirty-seven have a combination administrator and supervisor.

These administrative officers are employed, in most cases, by the council of churches. In communities where there is no organized council of churches an executive or personnel committee is set up for this purpose. The administrator is selected from persons recommended by such committees as the weekday executive committee, the weekday department of the state council of churches or the weekday department of the National Council of Churches.

The salaries paid to the administrator by the twenty-eight schools reporting on this item range from \$104 to \$7,600 with an average of \$3,485. A few administrators receive fringe benefits. Seventeen of these persons are under Social Security, two receive state compensation, and nine provide pensions. Two administrators receive an allocation for housing; one for \$1,200, the other for \$1,000. Eighteen receive travel expense and 13 have an expense account.

The administrators contribute to the education of the weekday pupil by performing a variety of duties. This variety is probably due to the variety of programs. Since many weekday schools have a combination administrator and supervisor, it is not surprising that many supervisory duties such as teacher training, selecting materials, scheduling curriculum, enrolling volunteer workers, attendance details and school contacts are mentioned here.

Table XVI presents the picture briefly.

It is difficult to discern any difference between the methods of employing an administrator and of employing a supervisor. The supervisor is employed by the administrator

in only two cases. Otherwise the employer is the Council of Churches (16), the State Council (14), the executive committee (5), the Ministerial Association (3), the Executive Committee of the Board (3) or one of many others. Recommendations come from the Weekday Executive Committee in eight cases, the State Weekday Department in five cases and the National Council Weekday Department in one case.

TABLE XVI

SPECIFIC DUTIES OF ADMINISTRATORS

Public Relations	49
Policy-making	41
Responsibility for the Budget	28
Employment of Staff Members	28

Other duties: Scheduling, supervision, administration, selecting materials, attendance details, enrolls volunteers, curriculum, teacher training, school contacts, housing, committees, records and reports, organization.

Only 22 systems reported having a full-time supervisor, but this is more than those employing a full-time administrator. Thirty-three programs put the supervisory duties on a teacher and eight others reported that they have a part-time supervisor. The rest of the 78 reporting on this item indicate a subcommittee on supervision; or supervision by a pastor, a principal, an administrator, or a state supervisor.

The 33 organizations reporting the salaries of the supervisors show a range of \$150 to \$4,600. By calculation we find that the average salary is \$2,413.19, but it is obvious that this is not the average salary of the full-time supervisor. No community furnished housing, but 20 provided travel money and 17 supervisors have expense accounts. There were 18 reports that the supervisor participated in Federal Social Security and two in state compensation. One reported a pension plan.

The total list of duties of the supervisor makes his job look impressive, but the duties reported in any one questionnaire were not so multitudinous. Only 12 reported curriculum among the supervisor's responsibilities, 10 reported teacher-training and nine each teachers meetings and visitation. Schedule arrangement and program planning were

reported by eight and four respectively. Other duties reported more than once were public relations, counseling, employment, obtaining material and supplies.

The volunteer supervisor was reported as being responsible to the Executive Committee, the State Council of Churches, local churches, Ministerial Committees, Council of Churches, and Council of Christian education. Her duties were variously stated as having to do with general supervision, discipline procedures, public school relations, class visitation, and reporting all activities to the school board.

A study of the allocation of duties reveals that there was great variety of patterns among the weekday church schools which cooperated in the survey. As in all organizations, the assignment of a given function probably depends on the number of administrative officers and their several abilities. Fifteen reported that the executive committee of the sponsoring organization was responsible for policy making, 3 reported the executive director. The executive committee was responsible for raising the budget in 12 cases, the executive director in two. For curriculum planning, the supervisor has responsibility in 12 systems, the executive committee in six, the executive director in four and the committee on supervision in one. Other duties and functions are listed:

Employment—Executive committee 11, supervisor three, executive director two, committee on supervision one. Teacher training—Supervisor 10, executive director three, executive committee one. Teachers meetings—Supervisor nine, executive director 1. Visitation—Supervisor nine, executive director one.

The method of supervision mentioned most often was that of group conferences of teachers, reported by 67 respondents. The plan of individual teacher conferences was a close second occurring in 64 instances. Classroom visitation was named by 52 reporters. Other methods listed were: teaching for observation, leadership training, written and oral reports, telephone contacts, correspondence, teacher training program, demonstration programs, consultation, con-

ferences, state supervision, conferences with public school teachers, faculty committees, area conferences, helping teachers with problems, institutes, pre-school conferences, district meetings, staff meetings, a released time fellowship institute.

The faithful workers who answered these questionnaires were far from satisfied with their programs. This healthy condition was revealed by the list of weaknesses compiled from their replies. By far, the largest number felt the need of better financial undergirding. Twenty-two made this complaint. Nine respondents felt they had little church support. Eight reported dissatisfaction with the time limit placed on the class period. Seven felt that the teacher's responsibilities were too great and seven reported a lack of teachers. Five thought the pupil load was too great and five felt their curriculum was inadequate. Weaknesses mentioned by four each were untrained teachers, lack of ministerial support, poor publicity and low percentage of pupils reached. Still others desired more visitation, better home cooperation and the opportunity to reach more grades. Among other weaknesses mentioned were inadequate equipment and lack of organization.

Where some schools are weak, others are strong. Twenty-three respondents felt that the faculty was a strong aspect of their programs and 14 mentioned their relationships with the public schools. Eleven reports named the curriculum among the strengths of their programs. Nine felt that their public relations were worthy of mention. Inter-church cooperation proved to be a strength in eight systems and an equal number mentioned the number of pupils reached. Pupil cooperation was an aspect of strength in seven instances and parent-pupil interest in five. Four respondents said that Bible study was a strong aspect. Four felt that community approval lent strength to their systems. The fact that weekday teachers were on the same salary scale as the public school teachers made four systems strong. Consecrated laymen and the interest of the council were each reported as points of strength in four communities. Other strong aspects

of weekday programs listed were: Method of selecting teachers, community participation, organization, promotion of the program, equipment, inter-faith relations, small classes, parent co-operation, full hour classes, churches being available, full time teachers, and full time professional workers.

A study of the answers to the questionnaire leads one to make the following observations which should be helpful in improving the administration of weekday church schools.

1. The success of the schools of Virginia suggests the value of a state council. A more uniform system of organization, administration, and supervision is desirable and should be stressed on the part of those who are planning weekday church schools.

2. The best type of program seems to run on released time with a staggered schedule. By giving the teacher a program of classes throughout the day, it helps to reduce the class sizes which is a weakness in a number of the schools.

3. Too many teachers are required to do the work that should be rightly assigned to administrators and supervisors and weekday committees. Thus they realize that they are unable to give themselves fully to the task of teaching.

4. There is a great deal of overlapping of duties of the officials responsible for the program of the weekday church school. This results in a shift of responsibilities from one person to another which frequently leaves important aspects of the program not carried out. A clearly defined understanding of the duties of each person would eliminate an overload on the part of one person and also create a smoother and more efficient program.

5. The methods of supervision reported are quite varied, yet more appreciation than criticism is expressed. Since supervision has been reported in the weak aspects as well as the strong, it is an indication that there is need for better organized guidance in the weekday program.

The above factors indicate a need of the *Standards for Weekday Church Schools* to be more carefully studied and applied to the

administration of weekday church schools. It is heartening to have the reports of interest, community cooperation, and willingness on the part of weekday church school workers to improve the existing programs. The large percentage of released time programs gives encouraging support to the recommendation for this type of weekday system. There is evidence of a need of a more extensive program of supervision on the local, state, and national level. If this were possible, a more uniform pattern of organization which would meet the national standards of the weekday church school could be achieved.

Part V — Financing

The financial support of a program is often the measure of a community's interest in it, although inadequate finances may also be due to lack of ability. There is no doubt that lack of adequate financial support curtails the weekday religious education program. Indeed many communities would profit by making larger contributions to the weekday school of religious education. The study of financing therefore, assumes great significance as we look at the weekday picture.

Of the 152 communities which contributed to this study, 13 did not supply any data and 39 have a volunteer system. One hundred and three have salaried leadership. Sixty systems reported on the total amount of salaries of teachers and supervisors.

TABLE XVII
SALARIES FOR TEACHING AND
SUPERVISION

Amount	No. of Systems	
Above \$22,000	1	
\$20,000-\$21,999	3	
18,000- 19,999	1	
16,000- 17,999	1	
14,000- 15,999	2	Range \$120 - \$70,709
12,000- 13,999	0	Average \$7,181
10,000- 11,999	3	Median \$4,236
8,000- 9,999	1	
6,000- 7,999	12	
4,000- 5,999	10	
2,000- 3,999	19	
Below 2,000	7	
	60	

Only 10 reports showed the salaries of supervisors as a separate item. We might surmise that only that number had full time supervisors, if two systems had not reported salaries of \$215 and \$1,000 respectively. However, the median of \$3,340 probably represents the salary of the full time supervisor of a typical weekday church school system. The figures would seem to be useful, therefore, but should be interpreted in the light of their being a small sampling.

TABLE XVIII
SALARIES FOR SUPERVISORS

Amount	No. of Systems	
Above \$4,000	1	
3,000- 3,999	5	Range \$215-\$4200
2,000- 2,999	2	Average \$2,894.50
1,000- 1,999	1	Median \$3,340
Below 1,000	1	
	10	

Forty-one systems reported the range of teacher's salaries, but many reports gave only one figure. We might suppose that these systems have only one teacher but that is not likely. In those cases, we have treated the figure as both the lowest and highest salary paid by the system, and to that extent have given a distorted picture.

TABLE XIX
RANGE OF SALARIES FOR TEACHERS

Amount of Lowest Salary Figure	No. of Systems	Amount of Highest Salary Figure	No. of Systems
Above \$4,000	1	Above \$5,000	1
3,500- 3,999	3	4,500- 4,999	0
3,000- 3,499	5	3,500- 3,999	7
2,500- 2,999	11	3,000- 3,499	6
2,000- 2,499	17	2,500- 2,999	10
1,500- 1,999	1	2,000- 2,499	13
1,000- 1,499	0	1,500- 1,999	0
500- 999	0	1,000- 1,499	0
Below 500	3	500- 999	0
		Below 500	3
	41		41
Average \$2421		Average \$2661	
Median \$2400		Median \$2550	

Range of all salaries reported was \$200 to \$5,000.

Twenty-four systems reported an hourly rate, with a range from fifty cents per hour to

\$4.00, and three reported a daily rate, one at \$7.50 and two at \$10.

TABLE XX
SALARIES BY HOUR

Per Hour	Number
\$.50	1
1.25	1
1.50	3
1.75	3
2.00	4
2.25	1
2.50	7
3.00	2
4.00	2

The total amount received per year by that working on an hourly rate was not provided by the respondents to the questionnaires.

In addition to salaries reported from the 151 questionnaires fringe benefits to teachers were reported as follows: three systems provided housing, 10 provided health and accident policies, 16 provided sick benefits, 50 social security, seven pensions or retirement allowances.

Twenty-seven systems reported that the salaries paid to the teachers of weekday religious education were equal to those paid to the public school teachers in the same communities, 64 state that the salaries were below. None reported that the salaries of teachers of weekday religious education were above those in the public schools of the communities.

Only 16 systems reported any cost for transportation of pupils.

TABLE XXI
COST OF TRANSPORTATION
FOR PUPILS

Amount	No. of Systems	
Above \$11,000	1	
3,500- 3,999	1	Range \$90-\$11,016
1,000- 1,499	2	Average \$1,318
500- 999	3	Median \$432
Below 500	9	
	16	

Many teachers are paid at a certain rate per mile. The amount per mile reported range from 2 cents to 10 cents. The median system paid 5 cents per mile for transportation.

TABLE XXII
COST OF TRANSPORTATION
FOR TEACHERS

<i>Amount</i>	<i>No. of Systems</i>	
Above \$3,000	1	
1,000- 1,099	3	
900- 999	1	
800- 899	1	
700- 799	0	Range \$25-\$3,300
600- 699	2	Average \$466
500- 599	1	Median \$285
400- 499	3	
300- 399	6	
200- 299	4	
100- 199	4	
Below 100	8	
	34	

Only five systems reported transportation for supervisors. The amounts are \$500, \$300, \$200, \$150, \$100.

A significant number of schools encourage their teachers to attend conferences by including the expense in their budgets. Three systems reported paying expenses but did not give the amount, and 33 others gave the amount.

TABLE XXIII
CONFERENCE EXPENSES

<i>Amount</i>	<i>No. of Systems</i>	
\$350-\$399	2	
300- 349	0	Range \$10-\$375
250- 299	0	Average \$80
200- 249	2	Median \$50
150- 199	3	
200- 299	2	
50- 99	7	
Below 50	16	
	33	

In addition to the data on amounts for teachers' supplies shown in Table XXIV, one system reported that they spend \$10 per class but did not give the total.

The cost for teaching supplies for pupils was reported by 42 respondents as shown in Table XXV. Two others indicated that the cost was 50 cents per pupil, one 25 cents per pupil, and three 20 cents per pupil.

The combined cost of supplies for teachers and pupils was reported by several other

schools. Without reporting the total, one other system reported a cost of \$40 per school day for pupils and \$20 for teachers.

TABLE XXIV
AMOUNT FOR TEACHER SUPPLIES

<i>Amount</i>	<i>No. of Systems</i>	
Above \$600	1	
500- 599	1	
400- 499	0	Range \$2.50-\$700
300- 399	3	Average \$137
200- 299	2	Median \$67
100- 299	2	
100- 199	6	
Below 100	15	
	28	

TABLE XXV
AMOUNT FOR PUPIL SUPPLIES

<i>Amount</i>	<i>No. of Systems</i>	
Above \$1,000	3	
900- 999	1	
800- 899	2	
700- 799	1	
600- 699	5	Range \$20-\$4,600
500- 599	1	Average \$62
400- 499	1	Median \$187
300- 399	2	
200- 299	5	
100- 199	9	
Below 100	12	
	42	

TABLE XXVI
COMBINED COST OF SUPPLIES FOR
TEACHERS AND PUPILS OF 13
OTHER SYSTEMS

<i>Amount</i>	<i>No. of Systems</i>	
Above \$800	2	
600- 799	2	Range \$30-\$2,796
400- 599	1	Average \$624
200- 399	4	Median \$300
Below 200	4	
	13	

A few systems reported the total cost of rentals, but it is impossible for us to know whether or not the amounts are truly representative. One respondent stated that the cost of his organization was one dollar per class and another \$2.50 per day.

TABLE XXVII
RENTALS FOR CLASSROOM SPACE

Amount	No. of Systems	
Above \$2,000	2	
1,500- 1,999	2	Range \$5-\$7,420
1,000- 1,499	2	Average \$1,235
500- 999	1	Median \$150
Below 500	10	
	17	

The next table will give some idea of the total cost of furnishing education in religion for weekday pupils. While we are talking dollars it is well to remind ourselves that we are still talking about the spiritual welfare of 215,217 boys and girls. Table XXVIII will give us a view of the investment of the individual weekday system in the youth of its community.

TABLE XXVIII
TOTAL BUDGET DISTRIBUTION

Amount	No. of Systems	
Above \$45,000	2	
40,000- 45,000	1	
35,001- 40,000	1	
30,001- 35,000	1	
25,001- 30,000	1	Range \$100-\$129,283
20,001- 25,000	5	Median \$5,000-\$6,000
15,001- 20,000	2	
10,001- 15,000	8	
5,001- 10,000	24	
100- 5,000	44	
	89	

The cost per pupil for the various items might be more valuable to the administrator in rating his own program. Because of the small sampling in many cases, mathematical accuracy may exceed actual accuracy. The per pupil cost of administration ranged from a high of \$10.80 through a median of \$1.12 to a low of \$.03. The teacher cost per pupil ranged from a high of \$31.73, median \$3.43 to a low of \$.40. Per pupil bus cost ranged from \$2.11 high, median \$.21, to \$.04 low. Teacher transportation per pupil cost ranged from \$.69 high through \$.29 median to \$.05 low. The per pupil teacher cost for programs of 3,000 and over were a high of \$6.02, median \$3.41 and low \$1.11. Programs from 1,500 up to 3,000 had a per pupil

teacher cost of \$7.33 high, \$3.05 median, and \$1.30 low. Small programs under 1,500 had a high of \$31.73, median \$3.40 and low \$.40. The high per pupil teacher cost of \$31.73 for the small programs is probably what might be expected. It indicates that it is relatively more expensive to conduct the small program if good work is done. It is significant that the highest and the lowest per pupil cost for teaching is found among the small systems. It may be significant that the median per pupil cost for teaching is almost the same for the large and the small programs being \$3.41 and \$3.40. But the caution suggested above should be observed here.

Who pays the bills? The answer to this question is always interesting and important. The work of administrator, supervisor, and teacher would be impossible without the work of those workers, mostly volunteers, who raise the funds.

It is obvious from Table XXIX that some weekday religious education systems have more than one source of income. The order of listing is the order in which the sources were placed in the questionnaire. The largest number of systems received contributions directly from the churches, and the next largest from individuals.

TABLE XXIX
SOURCES OF BUDGET

Source	No. of Systems
Council of Churches	28
Churches directly	72
Other organizations	40
Corporations	6
Endowments	5
Individual contributions	46
Parents, tuition, fees, etc.	31
Offerings	38

All aspects of finance should certainly have a major place in the thinking and planning program of the weekday school for directly and indirectly it is related to the problems and weaknesses of many schools.

Part VI — Relationships Within the Community

It is the purpose of this part of the study to discover the facts about cooperation not

only among the churches but also between the weekday church school and other institutions and agencies in the community. The study is based on 140 replies to the questionnaire.

With Churches

As to the churches, our respondents believed that weekday religious education develops understanding, tolerance, and appreciation. Sixty said "very much" and 51 say "some." This was 79% of the total number reporting. Only three said "none." In few communities there was cooperation among all the churches. In one hundred twenty systems the average of the percentages of possible churches cooperating in the weekday program is 77.

One hundred three replies listed at least one religious or denominational group that did not cooperate.

TABLE XXX
REASONS FOR NON-COOPERATION
OF CHURCHES

Doctrinal -----	73
Legal -----	8
Practical -----	7
Financial -----	12
Other -----	3
	<hr/>
	103

The largest number gave doctrinal differences as the reason for non-cooperation, but legal and practical reasons were often linked with the doctrinal. Among those who did not cooperate for doctrinal reasons were mentioned Roman Catholic, Jewish, Southern Baptist, Seventh Day Adventist, and Missouri Synod Lutheran churches. On the other hand, in many communities, such doctrinally diverse groups as Roman Catholic churches, Lutheran churches, and church councils cooperated on public relations, scheduling classes, recruiting, and awarding certificates of recognition to pupils. In the area of non-cooperation were the selection of curriculum, the employment of teachers, and the make-up of classes.

Thirty-four systems reported that not all the churches of the sponsoring organization cooperated. However, 71 systems (slightly more than half) reported an unqualified "all."

Eighty-five replies listed financial support as the means of cooperation with the weekday church school. In 76 communities churches contributed the use of their facilities. In 11 other communities classes were held in church buildings, but some compensation was received by the churches. In 20 communities both church and non-church buildings were used. One hundred fifteen respondents reported that equipment was also furnished by the organization furnishing the space.

Churches also cooperate through their ministers. Eighty-one respondents reported participation by individual ministers, while 16 reported no cooperation. Sixty-seven reported participation by ministers as a group, and 17 reported none.

There are various ways in which this large majority of ministers participate. The organization sponsoring the weekday classes is sometimes a department of the ministerial association. In other cases, the minister's organization is a division of the council of churches. Ministers are sometimes teachers or supervisors, hold an office in the sponsoring agency, or do many other things which interested laymen do to aid this educational program.

One hundred respondents felt definitely that the weekday church school made a contribution to the churches, but we must not overlook the 15 who said that it did not. Eighty-three reported that they gave the names of unchurched children to the churches in the district and an equal number said that the weekday teachers participated in the church program. One hundred reported that the weekday classes attempted to relate the unchurched to the church. More specifically, they encouraged Sunday school and church attendance and helped in the leadership training program. Sunday school teachers felt they needed to prepare better due to good teaching in the weekday schools.

With Public Schools

Often a member of the staff of the public school serves on the weekday committee. Sixty-four so reported as against 60 who said no public school employee was a mem-

ber of the committee. Thirty-one of the 64, reported that they had persons on their weekday boards who represented the public schools. Thirty-seven reported that they had public school personnel who represented churches on their weekday committee. In 37 cases the public school persons were there as individuals. Sixteen of the public school staff who served on weekday committees were superintendents and 20 systems indicated the membership of principals. In three cases school board members served on the committee.

According to 95 replies, the public schools had no weekday church school committee. In eight cases, there were such committees. In 65 communities the public schools aided in enrolling pupils and in 23 they provided eligibility lists. The public school facilities were used in 49 communities, in one of which the classes were held after school hours. Twenty-one of the communities were in Virginia and 16 in Ohio, three each were in the neighboring states of West Virginia and North Carolina. The other six were widely scattered. Rentals for these facilities ranged from a \$5 token payment to \$100 a year.

The public schools did not give recognition to the achievement of pupils in weekday classes, according to 111 respondents. Fifteen returns indicated that credit was given toward graduation from high school. In six communities achievement certificates were awarded. Usually no report was made by the weekday to the public schools. In the 24 instances where this was done, it was usually an attendance report. A few systems reported grades, enrollment, or curriculum.

Public school teachers can almost make or break a system by the type of program they carry on while part of their pupils are attending weekday classes. One hundred three respondents were pleased with their cooperation at this point. Only nine made an adverse report. Five said they introduced new material and three said they frequently gave tests in such class periods. Thirty-one reported that they gave some creative work, but something the pupil may miss without

being detrimental to his school experience. It is conceivable that a teacher may cooperate by refraining from opposition and a sizeable proportion (46 reports) indicated passive cooperation. However, 64 respondents reported that the teachers' cooperation was active.

With Homes and Parents

Two-thirds of those answering the question reported that they were sending letters to the homes. These letters were used to convey information about registration and curriculum and invitations to special events. They also solicited funds or parental aid for special service projects and sent assignments which the children were doing in the weekday class. Sometimes these letters contain Bible reading and worship suggestions for the family, or encouragement for the family to attend Sunday school and church.

A fruitful means of contact lies in the area of the pupils' performance in the weekday class. Only one-third of all returned questionnaires reported that pupils had homework to do and only two-fifths sent reports on the pupil's progress to the parents. Two-thirds, however, said that pupils take home finished work. One-half of those answering the questions had specific days when parents were encouraged to visit, and they were about equally divided on whether the response was good or poor. A few said it was excellent. As would be expected, mothers attended more than fathers. Regular daily lessons were the programs followed by most of the weekday schools for these days when parents were invited; special assemblies and programs were used by some, however.

Many weekday systems have visitors calling in the homes. Three-fourths of these used teachers and one-fifth used minister. One system had a paid visitor. No one reported that parents made these calls. The response to the question as to how often calls were made was too meager to be significant.

Good relationships are a two-way street and we would look to the parents also to exercise initiative. The fact that parents of weekday pupils must sign a request that the child be permitted to attend the weekday

classes requires a certain amount of parent participation. Twenty-seven percent of those reporting said that parents did not know what was being taught in these classes. Two-thirds of those answering the question reported no help from the Parent-Teacher Association in any form, and the forty-four systems reported that the local Association did not include weekday in its organization.

A sizeable minority of systems present a much brighter picture. In many cases, the weekday church school was given a basic role in the meetings of the Parent-Teacher organization. The chairman of the Character and Spiritual Education Committee of the Parent-Teacher Association was usually the liaison person. In some systems there was a Released Time Chairman or a committee to coordinate the weekday with the public schools. Sometimes a representative of each Parent-Teacher Association in the community was a member of The Council of Religious Education.

Financial aid was given more often by parent organizations than any other form of assistance. Individual parents helped in the functioning of the weekday program in fifty communities. Parents were employed as teachers or volunteers to serve as assistants to the teachers. They functioned on special programs, acted as hostesses, participated by soliciting funds, helped with enrollment, took attendance, maintained order, and read to the children. They assisted in publicity. Where pupils must be transported, parents often acted as bus drivers, bus mothers, and safety escorts.

With Other Groups

Cooperation with other organized groups in the community besides the churches, public schools, homes, and parent organizations seems to vary considerably from system to system. Thirteen systems reported the help of women's clubs in the weekday work. Nine systems reported help by fraternal organizations, eight reported Y.M.C.A. help and six patriotic organizations. Other community groups which helped were lodges, Boy Scouts, Girl Scouts, family welfare agencies, community groups, Sunday school

classes, Councils of Church Women, Councils of Churches, Y.W.C.A. and Community Chest.

The greatest area of assistance seems to be the financial phase. It was reported that 19 systems received financial aid from some of the above mentioned community groups. Other ways of helping were by use of building and equipment, and publicity and public relations. No system told of any difficulties that had arisen with any of these cooperating community groups.

Of the systems reporting 110 said they had newspapers available as implements of public relations. One hundred ten had the use of church bulletins. Sixty-four systems had radio resources available and thirty-three had the use of school papers. The recent means of communication, television, was accessible to 15 systems. Five systems stated that they used store window displays as a means of promoting the weekday program and one mentioned using the high school assemblies to further their program.

The children in the weekday systems participate in the community life by service projects. Some of these projects are for other children, such as taking picture books and gifts when they visit county orphanages. According to the respondents, the pupils helped to conduct a church census in one community. Gifts to the American Bible Society, American lepers, and used clothing and baskets to the needy in their communities were also reported.

Service projects to foreign countries were mentioned, such as CARE and UNICEF. Last year Korea was the recipient of many different kinds of services from the weekday systems.

In answer to the question on what activities the children do in weekday to connect them to the community 54 systems checked that they took field trips to churches in their community. Others reported visits to museums, children's homes, hospitals, nursing homes, missions, county homes, convalescent homes, homes for the aged and children's wards in hospitals. Other community activities were with "Friendly Beggars" and the World Day of Prayer.

Summary

The view of the weekday church school's relationship to other community organizations and agencies presents many aspects meriting commendation. Likewise, questions are raised to which answers should be sought.

The answers to the question concerning classrooms present a confused picture. Classes meet in church buildings both adequate and inadequate, in the public school buildings, in buses, in public libraries, and social settlement buildings. Attention should be given to the relative value of housing weekday classes in church property and in non-church property. A study is indicated of the type of room, furnishings, and equipment best suited for instruction in religion with special regard for the conditions under which the weekday church school operates.

Weekday religious education seems to enjoy the latent favor and good will of the parents. In many cases the weekday school secures the parents' active assistance and co-operation. It would seem that weekday religious education as a movement could bring about a vast improvement in home-school relationships by giving attention to the following points:

1. Assignments of homework for parental assistance and interest.
2. Regular reports on pupils' achievement to parents
3. Increased effort to secure attendance of parents on special days.
4. More calling in the homes.

5. Soliciting the aid of parents in various forms of service to the weekday program.

Next Steps

We have had a brief survey of the over-all picture of weekday religious education in this country. Much more is to be learned from the material gathered by the use of the questionnaire prepared by the Committee on Advance Studies. The study of the replies by six sub-committees working separately was necessary under the circumstances but prevented finding out the correlation between various aspects of the program. For example, it would be instructive to assemble the data on those systems expressing the need of better financial undergirding and note their common characteristics as regards organization, supervision, teaching, class sizes, etc. If there were any likenesses in regard to staggered schedules, part-time supervision, volunteer teachers, length of class periods, support or lack of support by ministers, etc., these might be thought to be causes or the effects of inadequate financial support.

Case studies could be made with profit. Typical systems might be surveyed more carefully and many methods discovered which would be valuable to other systems. Not only would these be a fruitful exchange of ideas but national standards could be set up. This would be a significant first step toward meeting an oft expressed need; that of the exercise of closer supervision of the local program by the national committee.

The Fourth "R" – Religion – In Education

THOMAS L. NELSON

Superintendent of Schools, Berkeley, California

SUPERINTENDENTS, principals and other administrative officials of our public school systems are very much concerned about the problem of religious instruction and religion in the public schools.

There is a need in this confused world for more attention to the moral and spiritual values but there are problems involved because of the fact that the public schools must consider the rights of all the children of all the people. This means that in some communities there are children of dozens of religious groups as well as children of parents who do not believe in formal religion.

The interest of the public school administrator varies, of course, according to his religious convictions and in the importance he places on religion as a motivating force in society. The interest of the public school administrator also varies from community to community because of the influence of various communities on the administration of the schools.

Some communities, of course, are more religiously inclined than others. In some communities one religious group or another may dominate the thinking of the community as far as religion is concerned. In such communities the problem of introducing religion into the curriculum of the public schools is probably more simple than it is in communities where there are many religious groups represented.

Here, in California, we are bound by certain Constitutional provisions as well as by the Education Code. The Constitution of the State of California prohibits public aid for sectarian purposes in no uncertain terms. "Neither the Legislature, nor any county, city and county, township, school district, or other municipal corporation, shall ever make an appropriation, or pay from any public fund whatever or grant anything to or in aid of any religious sect, church, creed, or sectarian pur-

pose, or help to support or sustain any school, college, university, hospital, or other institution controlled by any religious creed, church, or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by the State, or any city, city and county, town, or other municipal corporation for any religious creed, church, or sectarian purpose whatever." (Article IV, Section 30).

"No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of this State." (Article IX, Section 8).

In California's State School Code, however, responsibility for the exclusion of books and publications of a sectarian, partisan, or denominational character is charged to the local governing board of the school district.

"The governing board of any school district may exclude from schools and school libraries all books, publications, or papers of a sectarian, partisan, or denominational character." (Article 2, Section 19072 (Chapter 7)). Some county attorneys have ruled that the Bible is a sectarian book.

Permissive regulations in the State School Code also permit pupils to be excused from school to receive moral and religious instruction.

"Pupils, with the written consent of their parents or guardians, may be excused from school in order to participate in religious exercises or to receive moral and religious instruction at their respective places of worship or at other suitable place or places designated by the religious group, church, or denomination, which shall be in addition and supplementary to the instruction in manners and

morals elsewhere in this code. Such absence shall not be deemed absence in computing average daily attendance, if all of the following conditions are complied with:

(a) The governing board of the district of attendance, in its discretion, shall first adopt a resolution permitting pupils to be absent from school for such exercises or instruction.

(b) The governing board shall adopt regulations governing the attendance of pupils at such exercises or instruction and the reporting thereof.

(c) Each pupil so excused shall attend school at least the minimum school day for his grade for elementary schools, and as provided by the relevant provisions of the rules and regulations of the State Board of Education for secondary schools.

(d) No pupil shall be excused from school for such purpose on more than four days per school month.

It is hereby declared to be the intent of the Legislature that this section shall be permissive only." (Article 2, Section 8286 (Chapter 3)).

Pursuant to the regulations of the State School Code, the Berkeley Board of Education adopted this code provision:

"Pupils whose parents request that they be given religious instruction may be released for this purpose in conformity with the State Law and State Board rules."

In the Berkeley Public School System we carry on the released-time religious education program as permitted by the California State law. Under this program, pupils of the 5th to 9th grades are excused from school during regular school hours on one day each week for one hour in order to attend the religious education class chosen by the pupil's parents for his attendance.

The Berkeley-Albany Council of Churches hires a director for the religious education program. Two school buses have been purchased which have been fitted up as religious education classrooms. These buses go from school to school and park on the street in front of the school building. It is necessary under the law for the pupils to go to a place other than a school building for religious edu-

cation instruction since this instruction cannot be given on the school grounds or in a school building. Sometimes these classes are held in a nearby church rather than in a bus classroom.

The program has several defects, but we have continued to use it now for approximately ten years since, in our opinion, it is the best we can do to provide regular religious instruction under the provisions of the California State law. One of the main problems involved in the program is what to do with those pupils who do not go to the released-time program. If they are given important work to do, the pupils who have been excused for religious instruction miss the work. If they are not given important work to do, those pupils who remain in school are more or less wasting their time.

About three years ago, the principals of the various schools with the released-time religious education program were asked to give their opinions as to whether or not the results obtained from the program justified the time taken from and the disruption of the regular school program. About half of the principals were of the opinion that the number of pupils participating, about one-fourth, and results did not justify the disruption to the regular school program. The other half felt the program did have value, ranging from much value to doubtful value. Since that study was made there has been some increase in the attendance at these classes.

In addition to the released-time religious education classes, we have many special programs in Berkeley, especially at Christmas and Easter time, which emphasize the religious theme. In most schools, there is also considerable emphasis on religious music as part of the music program. Reference to the Bible is made in classes in literature just as to any other literature.

The California Attorney General, in an opinion regarding religion in the schools, has pointed out that "the Constitutional provisions . . . are in no way to be interpreted as opposed to religion or to religious education . . . Children, as they become aware of the religious differences of our people, should

be made to understand the true character of the public school's religious neutrality; the omission of religious services from the public school curriculum should never be allowed to assume the appearance of state hostility to religion."

"Reading the sacred writings of the Christian religion in public school classrooms," the Attorney General held, "would constitute a governmental preference in favor of Christianity, thus denying to other religions the absolute impartiality commanded by the Constitution."

The Bible, however, we believe may legally be used for reference, literary, historical, or other non-religious purposes.

Religious prayers to the Supreme Being, however, in our opinion, may not be made a part of the curriculum of the public schools, under the California Constitution.

In Berkeley we accede to parental requests for dismissal of students for observance of religious holidays. Religion has a part in the counseling program and pupils are sometimes advised to consult ministers of their faith. In some classes religion is discussed as an important factor in successful marriage. In the observance of the traditional Easter and Christmas festivals, little controversy has been aroused.

Personally, I feel that there is a great need for more teacher training on the subject of moral and spiritual values. There is no

question but that the youth of today should have instruction in these subjects which should make him a better citizen and prepare him more adequately to take his proper place in our modern society. Too much of this is left to the motion picture, the television and the radio. Unfortunately, too, the comic book plays an important part in our educational program.

I have found that very often the best teachers are those who have firm religious convictions. High standards of conduct on the part of the teacher cannot fail to be reflected in the pupils and there are few courses of study in our elementary and secondary schools which do not permit instruction in spiritual and moral values apart from sectarianism and religious doctrine.

We are trying, in Berkeley, to keep the subject of moral and spiritual values in education constantly before our teaching staff and our counselors. The fourth "R" presents a great problem in modern education, but I believe that the national conferences on this subject have been helpful and we are finding out some of the answers.

Our schools are not godless and we have not forsaken our cultural heritage. We must endeavor in every way possible to stress the moral and spiritual values in education without fear, although we must accomplish this without deviating into sectarianism and the formal doctrines of the church.

A Superintendent Looks at the Week-day School of Religion

JORDAN L. LARSON

Superintendent, Mount Vernon Public Schools, Mount Vernon, N. Y.

FOR SOME fifteen years at least, pupils in the public schools of Mount Vernon, New York, have been excused an hour before the regular dismissal time one day each week for the purpose of attending scheduled programs of religious instruction carried on outside the schools by various religious groups.

Pupils desiring this instruction may be excused by the Superintendent of Schools when such excuses are requested by parents in writing. They are excused only on such days as are authorized by the Board of Education for those particular purposes. For several years, secondary school pupils have been excused on Wednesdays at 2:30 p. m. and elementary pupils on Thursdays at 2:15 p. m. to the close of school.

In cooperation with the religious organizations and in line with State regulations covering released time for religious instruction, several administrative policies have been worked out. The religious groups have adopted and provided several uniform cards to facilitate reporting procedures. One is used by parents for requesting excuses which can easily be filed in the respective schools. Another is used for attendance reports of absentees which are sent to the school each week.

Upon proper request, pupils released for religious instruction are dismissed in the usual way. Teachers are asked to avoid making any comments regarding such early dismissals other than announcing them. The school authorities assume no responsibility for these children beyond that assumed at the regular dismissals.

It is the responsibility of the parents and not the school to see to it that the pupil arrives at his religious instruction center and uses his released time to its fullest advantage. On the other hand, in order that released time pupils may not be penalized, teachers are requested not to present new academic work

nor to give tests to those pupils remaining in class during released time.

Regulations governing religious observance and education are set forth by the Commissioner of Education of the State of New York. Section 154 of Article XVII, covering this matter reads as follows:

1. Absence of a pupil from school during school hours for religious observance and education to be had outside the school building and grounds will be excused upon the request in writing signed by the parent or guardian of the pupil.

2. The courses in religious observance and education must be maintained and operated by or under the control of duly constituted religious bodies.

3. Pupils must be registered for the courses and a copy of the registration filed with the local public school authorities.

4. Reports of attendance of pupils upon such courses shall be filed with the principal or teacher at the end of each week.

5. Such absence shall be for not more than one hour each week at the close of a session at a time to be fixed by the local school authorities.

6. In the event that more than one school for religious observance and education is maintained in any district, the hour for absence for each particular public school in such district shall be the same for all such religious schools.

During the past year over 1800 children availed themselves of religious instruction offered by Catholic, Protestant and Jewish groups. By far the largest number were from the elementary schools. These represented more than a fourth of all children from grades one through six.

From the standpoint of our schools, we are pleased to acknowledge the excellent cooperation given us by the religious groups. This mutual spirit of cooperation is very important and most essential to the success and smooth operation of the weekday religious program.

The schools must be courteous and considerate of the requests of parents for released time for this program and must avoid placing any handicaps on those pupils participating in it. In return, the religious leaders must assume their responsibility for reporting promptly and accurately on attendance and for taking appropriate action to prevent discrepancies regarding non-attendance at their instruction centers on the part of released time pupils.

This means of cooperation between church and school has worked out most satisfactorily in Mount Vernon and permits the parents of a number of our children to secure both the benefits from our public school program and from the special religious instruction of their choice.

In order that teachers do not advocate any commitment to sectarian religion, it is made clear by all concerned that it is the responsibility of the church people to promote and encourage released time instruction. The schools do not have any part in it. Rather, they offer their fullest cooperation with the religious organizations in the enterprise sponsored by the latter.

Released time for religious instruction, as it operates in our community and state, conforms to our strong belief in the traditional principle of separation of church and state and does not discriminate between children of any faith, or of no faith. It is worthy of consideration by any community in improving the relationship between the schools and community institutions and organizations dedicated to religious instruction.

IV

Diocesan Catechist Training and Activity Programs in 1955

JOHN E. KELLY

Director, Information Bureau, National Catholic Welfare Conference, Washington, D. C.

IN AUGUST, while still associated with the National Center of the Confraternity of Christian Doctrine, the writer made a survey of the 131 Roman Catholic dioceses of the U. S. It was prompted by Fr. Frain's findings (from 566 lay catechists representing 45 dioceses) that 24.8 per cent had not received any special training before teaching Confraternity classes. Our questionnaire was addressed to diocesan CCD directors. Ninety-two or 71 per cent replied. Information from 14 of these is incomplete, merely listing the number of active catechists in 1955.

Incomplete as it is, this report is the only current national picture on the status and quality of catechist preparation. Based upon the fact that 64 dioceses list 19,109 catechists actually teaching in 1955, with some of the larger dioceses not reporting, it is safe to estimate that last year at least 30,000 adult lay Catholic men and women participated in the Confraternity of Christian Doctrine (CCD) program of religious education for Catholic pupils attending public schools.

In the survey information was requested under four headings:

1. Is there a diocesan plan for the preparation of lay catechists?
2. If so, what are the hours requirements in doctrine, methodology?
3. What arrangements are there for "refresher courses" or other aids for certified teachers?
4. General figures on active catechists in 1955 and the proportion of lay teachers to priests and sisters teaching CCD classes on both elementary and secondary levels.

I

Forty of the 78 diocesan CCD directors who returned completed questionnaires reported formally organized training courses

for lay catechists. Seven of the 38 "no" respondents stated that such uniform plans were being organized in the Fall of 1955. In none of these 38 dioceses are catechists simply handed a text and then put on their own. In many instances these catechists are graduates of Catholic colleges and high schools, with adequate doctrinal background. Often they have had formal courses in educational psychology, general and even religion methods.

In this category are dioceses as Amarillo, which has "lay teachers in all parishes, each trained by the pastor;" Dubuque, where "local pastors engage, approve and direct catechists;" Columbus, Denver, Kansas City, Kan., and La Crosse where Catholic colleges conduct such preparatory courses for their students on an elective basis.

The advantages of a diocesan plan are obvious: selection of competent faculty for training courses, screening of candidates, standard curriculum and hours requirements, formal certification, better placement procedure, accuracy in statistics.

II

The average requirements in the 40 dioceses with formal training courses are 33 hours in doctrine, 26 hours in religion methods. Many catechists have doctrine classes through four years of high school along with college level courses in religion, philosophy and education. In some instances such candidates are permitted to attend fewer than the required number of preparatory classes. The Detroit archdiocese, where 898 catechists taught in 1955, accepts only Catholic high school graduates as CCD teachers.

The usual requirements are 30 hours in both doctrine and method, usually given one evening a week over a two-term period. Where considerable travel is involved,

classes are held on an intensive period in successive weekends. In very rural areas, as in the diocese of Baker, Oregon, most of the training is given via correspondence courses, with lessons corrected by the staff of the diocesan CCD office. Kansas City, Mo., requires 60 hours in doctrine but makes allowances for Catholic college graduates. San Juan, with a very effective program, requires 60 hours in both doctrine and methods. New Orleans runs to 90 hours in doctrine with 10 in methods; Tucson, 60 and 15 hours respectively. In some dioceses, practice teaching under supervision of priests or Sisters is included under methods requirements.

III

Only 14 of the 40 dioceses report an organized follow-up program for assistance to certified teachers. Another 4 will inaugurate such a program in 1955-56. In Lafayette, La., two Sisters from the diocesan CCD office regularly revisit parochial centers to give advanced training. CCD teacher institutes are held periodically on a city or county basis in Helena, Kansas City, Mo., New Orleans, Pittsburgh, Portland, Ore., and St. Paul. Further doctrinal competence is gained by attendance at parish adult discussion clubs in Baker, Ore. In addition to an annual 3-day Institute, a mail-order library is available to scattered catechists in the Hawaiian Islands of the Honolulu diocese. In Puerto Rico, the San Juan diocese offers weekly summer Institutes. Teacher Guilds operate in Erie, Dallas and Los Angeles. In California both the Los Angeles and the San Francisco archdioceses hold frequent Days of Recollection, with the accent on spiritual motivation of lay teachers.

IV

Between September, 1954 and June, 1955, 3,468 adults in 34 dioceses were certified as CCD teachers upon satisfactory completion of diocesan sponsored training courses. To this number should be added approximately another 1,000 college students who completed similar courses in Catholic colleges or in the National Newman Club Federation.

Responses from 64 dioceses indicate that 19,109 catechists were actively engaged in teaching either school year or vacation school classes in the September, 1954-August, 1955 period.

Baker certified 172 catechists; Erie, 152; Honolulu, 187 on various islands; Lafayette, La., 258. San Antonio heads the list, with 300 new teachers. Many of these are Catholic college students who teach Spanish-speaking children during the winter months before they migrate with their parents to northern and midwest areas where their instruction is continued in religious vacation schools. In the 200-certified category are Hartford, New Orleans, New York and San Francisco. In its second year of formal training course sponsorship, Pittsburgh certified 35 men and women for a 3-year period. If their performance is satisfactory in those years, certification will be renewed for another 3-year period. The diocese of Superior was unable to give an exact figure, stating that "in addition to a total of 60 hours of classwork, 100 hours of satisfactory teaching are required for certification."

The Brooklyn diocese reports 1913 catechists teaching during 1954-55 in 300 of its 343 parishes. Other Eastern figures are Buffalo, 425; Detroit, 898; Erie, 391; Hartford, 734; Greensburg, 269; New York, 750; Worcester, 1210.

Southern figures include Amarillo, with 408; Corpus Christi, 506; Dallas, after one year of operation of a diocesan program, 215; Lafayette, 659; San Antonio, 600; New Orleans slightly more than 1,300; Raleigh, for the state of North Carolina where Catholics form one per cent of the population, 78. The best mid-western figure comes from the archdiocese of St. Paul, with 527 catechists active in the Twin Cities area. In the far west the comparatively new diocese of Yakima, Wash., reports more than 400 lay teachers in released time, week day and Sunday school classes; Portland, 262. In California, Sacramento lists 114; San Francisco, close to 900; Los Angeles, over 600. Two dioceses previously described as having excellent catechist preparatory courses, Honolulu and San Juan, had 623 and 671

adults, respectively, teaching CCD classes in the 12-month period.

Most satisfying is a comparison between the number of lay catechists and the number of priests and Sisters engaged in CCD teaching on both elementary and secondary levels. In 25 dioceses reporting comparisons for grades one to eight, lay catechists form 42 per cent of the teaching staff. In 22 dioceses reporting on the high school level, the lay catechists form 23 per cent of the faculty. Outstanding percentages on the elementary school level come from Alexandria, La., Charleston, S. Car., Pueblo, Col., and San Antonio, all in the 50 per cent range. Worcester lists 60 per cent, and Erie, 61 per cent. In the 70 per cent class are Corpus Christi, Dallas, Lafayette, La., Manchester, N. H., and New Orleans. Honolulu leads the way with 95 per cent, though its comparison figures on the secondary school level are low.

Lay catechist percentages for teachers of grades 9-12 are best in Worcester, with 91 per cent; Helena, with 75 per cent; New Orleans, with 50 per cent and Santa Fe with 30 per cent. The survey indicates that there are still too many dioceses in which CCD high school classes are taught largely and exclusively by parish priests. In many instances it is a case of one priest attempting to teach several dozen students from grades 9-12 in one large room or parish auditorium. In this category a number of the dioceses reporting lay CCD staffs for grades 1-8 in the 70 per cent bracket, fall to 20 per cent or lower for high school classes.

Perhaps the Worcester figures of 60 per cent and 91 per cent for lay staffs on elementary and secondary levels, deserves special mention. The diocese was established in 1950, having previously been a part of the archdiocese of Boston. The direction and encouragement of Bishop John J. Wright, the planning and persevering spirit of diocesan CCD Director Rev. Francis P. Harrity, and the sacrifices of the Mission Helper of the Sacred Heart Sisters who commute from Boston every Saturday afternoon

for two-hour training classes, have brought about within four years results not achieved in any other area in the speedy recruiting and training of lay catechists. The interest and cooperation of Catholic teachers in the public school systems of Worcester and other cities who have volunteered as CCD teachers also deserves mention.

Summary

1. Forty of the 92 dioceses reporting have a formally organized training course for lay catechists.
2. Average hours in these dioceses for doctrinal preparation, are 33 for methods preparation, 26.
3. Follow-up or "refresher courses" for certified catechists: 14 dioceses.
4. Catechists teaching in 1954-55 in 64 dioceses, 19,109. Percentage of lay catechists to priests and Sisters on elementary level in 25 dioceses, 42 per cent; on secondary level in 22 dioceses, 23 per cent.

The lay staff percentage figures are higher than had been supposed. They must soon further increase in view of the current high birth rate among Catholic families plus the inability to finance the necessary number of new Catholic schools and to find sufficient faculty personnel to teach in them. It is no exaggeration to state that another 100,000 Catholic adults must quickly be found and trained to teach the more than 4,500,000 Catholic children which are conservatively estimated to attend other than Catholic schools. The 19,109 exemplary, busy men and women who find time to teach these pupils in 64 dioceses, plus the 11,000 others who may fairly be presumed as teaching in the 67 areas from which figures were not obtained—30,000 lay catechists in all—these are but a fraction of the number urgently needed if CCD pupils are in 1956 to grow in grace as well as in age and wisdom. The 10th National Congress of the Confraternity of Christian Doctrine, to be held in Buffalo from September 26 to 30, 1956, will largely be concerned with this problem—and its solution.

Second Interim Report of Committee on Juvenile Delinquency Of the Guild of Catholic Lawyers

Introduction

THE CONTINUED discouraging increase in juvenile crime in spite of constantly increased appropriations for more playgrounds, youth centers, social workers and probation officers reinforces the conviction that a basic contributing factor has not received appropriate attention. That factor is the religious education of children.

Since it concerns their disciplines, it is natural that pronouncements on this question have come largely from educational and spiritual leaders. The topic has now been considered by a group of lawyers comprising the Committee on Juvenile Delinquency of The Guild of Catholic Lawyers of New York. This Committee was appointed in September 1954 with the approval of His Eminence, Cardinal Spellman. Its first report dealt with the serious inadequacy of detention facilities in New York for the care and treatment of juvenile delinquents. Its second interim report contains specific recommendations as to what the Committee believes public schools should do to supplement and support the religious instruction given in the home and in the churches and synagogues. The report seeks to draw a line up to which the Committee feels such public school policy would be both administratively wise and legally permissible.

The Committee urges in effect that religion is an essential element in character education; that it is not proscribed as sectarian doctrine for public school instruction to assume and explicitly to acknowledge the existence of God and man's dependence upon Him. It seems eminently reasonable that this much be done but that it be left to the home and the church to interpret God and explain revelation. This maintains a school neutralism between the various religious sects and

at the same time provides the essential theistic base for the effective teaching of moral and spiritual values. These recommendations are coupled with five proposals for an enlargement of released time for religious instruction.

This Committee of the Guild of Catholic Lawyers includes counsel who participated in the argument of the *Zorach* case before the United States Supreme Court. It also includes the Chief City Magistrate; a Judge of the Children's Court; a Judge of Special Sessions and of General Sessions, both of which are courts of criminal jurisdiction; a recently retired Judge of the Federal Courts and other persons having extensive experience with youth and delinquency. It is noteworthy that such a Committee points out that only an extremely small percentage of young people who run afoul of the law have the benefits of the regular practice of any religion. The Committee's report follows:

Our first report considered and made recommendations on the shocking inadequacy of facilities for the care and treatment of delinquent children who require protective custody. Since then, and as a result of courageous leadership by Governor Harriman and Mayor Wagner the critical need for long term care has been relieved by the establishment at Otisville of an annex to the State Training School at Warwick and by the commencement of construction of a new detention building to replace the present Youth House on 12th Street.

Pending completion of this new remand center, which will take two years, there still remains the need of immediately acquiring a temporary annex to supplement the grossly inadequate Youth House.

The Recent Studies on Juvenile Delinquency Ignore the Essential Nature of the Problem

The numerous recent and contemporary

¹Introduction written by George A. Timone, Justice of the Domestic Relations Court of the City of New York.

studies reflect a public awakening and contain worth while proposals treating with some of the many and complex causes of juvenile delinquency.

The serious deficiency common to all of these major recent studies is that they ignore or recognize only inadequately the basic nature of the problem, and they fail to recognize the therapeutic power of religious faith.

Juvenile delinquency is not primarily a matter of recreation, better housing, psychiatric treatment, probation techniques or detention facilities. These are important but singly or collectively they will pay off disappointing dividends unless we recognize juvenile delinquency for what it is—basically and essentially a moral problem which cannot be solved by purely secularistic means.

To ignore the moral nature of the problem and to deal with only its social and psychiatric aspects leads to dangerous attitudes. The conceded influence of environmental factors must not be pushed to the point — as it often is, of convincing these juveniles that their offenses are merely "acting out their problem" and that they are merely victims of environment, without free will, personal guilt or moral responsibility.

There is a sound middle ground between the excessively punitive "back-to-the-woodshed" approach and the modern faddists in whose lexicon 'obey,' 'discipline' and 'respect' are naughty words, and who have gone overboard in their do-as-you-please "permissiveness" in education and child training.

*Moral Standards Cannot Be Effectively
Taught Without Religion*

A century and a half of progress in social sciences has not impaired the wisdom of the advice in President Washington's Farewell Address that "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

It is the uniform experience of officials concerned with juvenile delinquents and youthful offenders that only an extremely small percentage of these young people have the benefits of the regular practice of any religion. In our opinion children without religion are deprived of the strongest moti-

vations for good conduct. Is it fair to a child to give him, as the only reasons to avoid wrong, that it is "socially unacceptable in a democratic society" and may lead to punishment?

*The Need for Specifically Implementing
the General Expressions In Favor
of Religious Values*

Whatever mention of religious values we find in the studies and pronouncements of public bodies on the subject of juvenile delinquency are too often no more than well intentioned generalities. Consideration of the subject is not sufficiently advanced if we go no further than the general assertion of the 1950 Mid-Century White House Conference on Children and Youth that we should "... all recognize the God-given right and the necessity of every child for religion in the development of his healthy personality, and in the spiritual undergirding of our democratic common life ..." (p. 172).

And the report of the 1954 National Conference on Juvenile Delinquency tells us no more than that "... The guidance and protection of children are rooted in Judaic-Christian concepts and in the values inherent in religious and spiritual and ethical belief." In our opinion such generalities are not enough to stir up action leading to any practical measures of improvement.

*Our Recommendations In Connection
With Teaching Moral Values
and Religion*

Although the example and training he receives at home is obviously the child's most important influence towards good or bad conduct, just as obviously, parental effort must be supplemented by the school and the church.

We earnestly recommend that more must be done in teaching moral and spiritual values based on religion in our public schools and in teaching moral and spiritual values and religion in our churches — and all of this during the child's regular school hours.

*Choice Not Between Religious Instruction
In Public Schools and Religious Illiteracy*

We completely endorse the reminder of the Board of Regents of the State of New

York that our public schools must be "careful at all times to avoid any and all sectarianism or religious instruction which advocates, teaches or prefers any religious creed." Such indeed are the requirements of our State Constitution (Article II, Sec. 4).

The questions come to this — As a matter of law and as a matter of public policy, what can our schools teach in moral, spiritual and religious values without violating the spirit or letter of our Federal and State Constitutions? And what, additionally, could be done by religious organizations during regular school hours?

In *McCullum v. Board of Education*, 333 U.S. 203, the United States Supreme Court held that the First Amendment provision that "Congress shall make no law respecting an establishment of religion, . . ." was violated by a practice in Illinois of giving religious instruction in public schools, during regular school hours by instructors who were paid by the various religious groups, but who were approved and supervised by public school authorities.

Next under attack was the New York statute which requires public school authorities to release a child during regular school hours for religious instruction outside the school building. (Education Law Sec. 3210.) The regulations of the State Commissioner of Education require that the release of such child shall be only on the written consent of the parent and for not more than one hour each week "at the close of a session." In *Zorach v. Clauson et al.*, 343 U.S. 314, the precedent of the *McCullum* case was urged as requiring the Court to strike down the New York system of released time. In rejecting this contention, the Court corrected misconceptions, created possibly by some unfortunate expressions in the *McCullum* case. The *Zorach* case holds:

"The First Amendment, however, does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other — hostile, suspicious, and even un-

friendly. Churches could not be required to pay even property taxes. Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship would violate the Constitution. Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamations making Thanksgiving Day a holiday; 'so help me God' in our courtroom oaths — these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies would be flouting the First Amendment. A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: 'God save the United States and this Honorable Court.'"

The Court continued:

"We are a religious people whose institutions presuppose a Supreme Being * * *. When the state encourages religious instruction and cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For then it respects the religious nature of our people and accommodates the public service to their spiritual needs."

We submit that within the spirit of our traditions and limits of the Constitution, as interpreted by our Supreme Court, much more than thus far attempted can be done in and by our public schools.

This has been recognized by the Regents. Their splendid statement of November 1951 urged the formulation of an educational program based on a "Belief in and dependence upon Almighty God." In a supplementary statement issued in March 1955 the Regents gave several illustrations of our religious heritage and urged that periods be set aside during the school year to study great American documents to give students, among other things, an understanding of reverence for Almighty God. In January 1953 the New York City Board of Education, desiring "to fulfill the objectives of the Regents in seeking to nurture the moral and spiritual fibre of our children, stimulating thereby that love of God and Country," requested the Superintendent "to review the curriculum of the schools in his charge with a view to insuring that such curriculum includes appropriate programs of instruction emphasizing the

spiritual interest . . . of our pioneering ancestors."

The Declaration of Independence, the Proverbs, the Psalms, the uprising under the Maccabees, the exploration of America, the Mayflower Compact, the Massachusetts Bill of Rights, the statements of the Continental Congresses, the Northwest Ordinance, the Preambles to all our State Constitutions, the official pronouncements of all our presidents, quotations from great scientists — are some of the many topics which provide great opportunities to inculcate those moral and religious values referred to by the Regents.

Without the necessary implementation, the magnificent policy statements of the Regents are apt to remain merely pious generalities. The urgent next step is for professional public educational staffs to put aside less important work and not delay further, the preparation of the necessary curriculum materials appropriate to each of the grade levels.

We endorse the recommendations of Rt. Rev. Msgr. John J. Voight, Secretary of Education for the Archdiocese of New York, that American children in our public schools should learn the following basic and fundamental truths:

1. The existence of God;
2. Man's condition as a creature dependent on his Creator;
3. God, the source of inalienable rights of man;
4. The fundamental purpose of our laws — the protection of these God-given rights;
5. The basic equality of all men under God;
6. The dignity of man and sacredness of human life;
7. Man's responsibility to the moral law as formulated in the Ten Commandments.

This proposal is not that the above principles be presented in this form to all grades or treated as separate courses of study. They are rather a statement of non-denominational principles to be integrated into the curriculum and used as a frame of reference for the preparation of materials suitable to the various grades.

The foregoing represents, in our opinion, the limited but important extent to which public schools may go in teaching moral and spiritual values based on religion. To do more would be constitutionally objectionable as well as administratively unwise. To do less results in education which is deficient in one of its most vital aspects and throws the weight of publicly supported education too heavily on the side of the atheist and agnostic.

An Expanded Program of Released Time

Coupled with this program of teaching moral and spiritual values based on religion, we propose an enlarged and intensified program of released time religious instruction outside the public school building.

As of June 1955 there were in New York City 121,488 children between the 3rd and 8th grades in the "released time" program. For this purpose children are excused from school during the last school hour on Tuesdays in the Bronx, Wednesdays in Brooklyn, Queens and Richmond, and Thursdays in Manhattan. The children attending these classes represent 28% of the total registration in these grades.

Specifically, we propose:

- (1) That released time be extended from 1 to 1½ hours per week.

The time required for dismissal and travel to released time centers leaves too little time actually available for this important study.

- (2) That the release of pupils be staggered so as not to require the release of all grades within a borough during the same afternoon school hour.

The present system unnecessarily complicates the task of the religious groups who must handle all students within the same hour each week. If the release of the different grades in a given school were staggered over several of the ten weekly periods which close a school session, the problem of providing adequate space and employing skilled instructors would be simplified.

- (3) That the released time program be extended to the 9th grade in junior high schools and to all high schools as quickly as possible.

Except for 1400 pupils in several small and experimental programs, released time stops with the 8th grade. How can we expect successfully to combat the religious illiteracy which blights our era — if we continue to deny released time for religious instruction to the very age groups which probably need it most, i.e. 13 to 17 years of age?

- (4) That the religious groups consider inaugurating a pilot project under which each major religious group would establish and operate its separate religious center in the vicinity of one or more of our larger public high schools. Such a center could maintain an adequate library and a small but specially trained professional staff to provide enriched courses of religious instruction to pupils of the nearby public high school. Such classes should be staggered during school

time and could also include after-school hours.

- (5) That high schools give credit towards graduation for courses attended and successfully passed in such centers.

Religious history, principles and doctrines are obviously an important area of learning and mind development. Therefore, although the public high school cannot legally give such instruction, it does not follow that it could not legally credit such instruction taken elsewhere.

Respectfully submitted,

John M. Cannella, *Justice of the Court of Special Sessions*; Eugene R. Canudo, *Former City Magistrate*; Porter R. Chandler, *Member Law Firm Davis, Polk, Wardwell*; Edward A. Conger, *Retired Judge of United States District Court*.

Jeremiah J. Driscoll, John M. Murtagh, Thomas E. Rohan, Francis X. Stephens, Jr., Harold A. Stevens, Dorothy J. Coyle, *Secretary*, George A. Timone, *Chairman*.

Released Time for Religious Education in New York City

WALTER M. HOWLETT

Executive Secretary, The Greater New York Coordinating Committee on Released Time, New York City

IS IT TRUE that New York City organized and carried through successfully the first Released Time movement in America?

In Palmer's interesting and intriguing book called *The New York Public Schools* — published in 1904, he gives extracts from the annual minutes of the Free School Society of New York for 1814. These minutes provided that the children should be released from the regular work of the public school on the third afternoon of the week, namely Tuesday, to receive training in the catechism of the various denominations. The figures are given of the number in each denomination for the next two years. One hundred per cent of the children were enrolled. Leaders from the different groups were engaged to give the instruction and it worked out quite successfully.

In 1940 a group of the most outstanding business men in New York City became interested in Released Time of their own ac-

cord from the standpoint of their interest in retaining the American way of life and the future of our children as citizens.

In the period between November 1940 and February 1941, they got a law through the legislature and rules and regulations through the Board of Education of the City of New York, so that the work of Released Time actually started in New York City in February, 1941.

The Committee has succeeded beyond its expectations in that when the work started, as stated above, only 600,000 of the children of school age within the city limits out of 1,250,000 were receiving organized religious training in Sunday School, parochial schools or all day schools. Now out of 1,267,000 children of school age more than 900,000 are receiving organized religious training.

The greatest outcome of Released Time is in building good will and friendship across faith lines among adults and children.

Week-day Hebrew Instruction in the Jewish Group

LOUIS L. RUFFMAN

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JEWISH COMMUNITIES at all times and wherever they have existed have given primacy to Jewish Education at all levels. It has always served as the determining force for maintaining and enhancing the Jewish religious and cultural heritage, strengthening Jewish group life, and assuring its survival. That this tradition is being maintained by the Jewish group in the United States is clearly indicated by the steady rise in enrollment in Jewish schools throughout the country. The most recent information we have, in the spring of 1954, shows that almost 400,000 children attended Jewish schools.¹

This represents an increase of 19% over the year 1952 and over 60% since 1948. According to Dr. Engelman, Director of Research of the American Association for Jewish Education, the enrollment in Jewish schools since the turn of the century has increased three times faster than that of the Jewish child population. It is estimated that almost 50% of Jewish children of school age in the country attend some type of Jewish school at any one time. This does not reflect the large number of children of school age who attend Jewish schools for varying periods of time, but who may not necessarily be attending a school during any one year. Taking this group into consideration, it is estimated that close to 90% of Jewish children of school age receive some measures of Jewish education during their school years. In an increasing number of communities, particularly Jewish communities in suburban areas and smaller towns, about 85% of their child population of school age will be attending a Jewish school in any one year.

The full significance of these figures can only be realized when they are viewed in the

light of certain basic conditions under which Jewish education in this country operates. Jewish education is organized entirely on a voluntary basis. There is no organized body that can enforce attendance in a Jewish school. Moreover, with very few exceptions, each individual school is autonomous. The relationship existing between the local school and the central coordinating educational agency, functioning on a local community level or sponsored by the synagogue or ideological group with which it is associated is likewise a voluntary one. Finally, it is supplementary to public school education for the overwhelming majority of children attending Jewish schools. It can command only a minor fraction of their time. Functioning as it does under such circumstances, the difficulties that are encountered in maintaining acceptable standards of school organization and practice and reaching satisfactory levels of achievement are obvious.

The pattern of Jewish education is a varied and diversified one, which reflects the ideological (and often the sociological) divisions that characterize the American Jewish community. All groups maintaining Jewish educational institutions are inspired by the common goal of providing for Jewish survival by transforming the American born as a Jew into the American who consciously wishes to live as a Jew. However, they differ substantially in the intensity of their programs of instruction, time allotted, subject areas studied and emphasis given to each, interpretation of content, methods and materials used.

Types of Schools

The diversity of types of schools functioning on the American Jewish scene is reflected in the following distribution of the total Jewish school enrollment as of the spring of 1954:

¹Trends and Development in American Jewish Education. American Association for Jewish Education. U. Z. Engelman, 1954.

A little over 50% of the total enrollment attend one-day a week schools, usually called Sunday schools.² Close to 40% attend week-day afternoon schools from two to five days per week, where hours of instruction range from three to ten per week. With the exception of a small number of communally sponsored Talmud Torahs, the vast majority of these week-day afternoon schools and all of the Sunday schools are conducted by Synagogue congregations. About 8% of the total are now enrolled in all-day schools where the complete program of general and Jewish studies is provided under one roof and an average of 15 hours of instruction per week is assigned to Jewish studies. A small fraction is found in week-day afternoon Yiddish schools conducted by non-congregational, secular groups. In New York City where almost one-half of the Jewish population lives and which has one-third of the total national Jewish school enrollment, the distribution is substantially different. There the weekday afternoon schools reach 52% of the total enrollment, the one day a week school, 27%, and the all-day school, 21%.

All-Day Schools

Within this varied complex of school systems, the most striking development in the trend of enrollment during the past decade has been the phenomenal growth of the All-Day school in total enrollment, number of school units and number of communities in which they now function. This reflects an insistent desire on the part of substantial elements in the Jewish community for a more intensive Jewish education than that which the afternoon/Weekday schools can provide. While it is evident that this growth has not yet reached its peak, the costliness of maintaining All-Day schools and the deep-rooted commitment of American Jews to the American public school system will set definite lim-

its to its continued expansion. Jewish education in America is and will remain largely supplementary in nature, commanding a minor fraction of the time of the child.

Congregational Schools

The congregational school, conducted either on a one-day a week or a weekday afternoon basis, is the predominant type of Jewish school now functioning on the American scene. It is quite certain that schools under the synagogue auspices, which now reach about 85% of the children attending Jewish schools will continue to reach the overwhelming majority of children in the foreseeable future. In a real sense, the Synagogue may be considered today the determining factor in the structure of Jewish Education in America. How it functions as an educational body will determine the nature and quality of Jewish Education to which the vast majority of Jewish children in this country will be exposed.

The dominant position which the congregational school occupies today is not a reflection of its educational effectiveness. It can be traced to certain sociological factors affecting the American-Jewish community in America. With the steady and continuing shift of Jewish population from thickly-settled metropolitan areas to the suburbs, larger numbers of Jews previously unaffiliated with the synagogue have felt the need to become affiliated. In realizing this desire for identification they have tended to concentrate their interests more and more around the congregation. Moreover, the pattern of supplementary religious education under the auspices of the synagogue seems to fit in more readily within the framework of the American environment. It has been pointed out that while cultural pluralism reflecting linguistic and ethnic differences is an integral feature of American democracy, religious diversity is more readily accepted by the American community.

In a real sense the development of the congregational Jewish school as the predominant type is a distinct product of the American scene and an indication of the substantial degree of integration within the American en-

²The Sunday school as a form of Jewish educational institution grew up as a direct influence in the American environment and the name as well as the form was borrowed from the Protestant group. It has been pointed out that there is no historical counterpart for the Sunday school in Jewish traditional practice under which attendance at a Jewish school was a daily requirement.

vironment which has been achieved by the Jewish community.

Actually the growth of the congregational school was accompanied by a substantial decline in scope of program and level of achievement as compared with the communally sponsored Talmud Torah, which formerly occupied the central role in the structure of supplementary weekday Jewish education (particularly in the large Jewish communities), and which the congregational schools and the all-day schools have by now largely displaced. Where the Talmud Torah provided 7 to 10 hours a week of instruction covering five days a week, the average schedule in the congregational weekday school was reduced to less than half of this. Inevitably, the curriculum program of the congregational school became truncated in comparison with the communal Talmud Torah. Where the latter gave primary emphasis to the Hebrew language as a living tongue, and covered substantial portions of the Bible and selections from Hebrew literature through the medium of the Hebrew language, the congregational school curriculum was very often limited to the mechanics of reading Hebrew and the development of synagogue skills. Hebrew language study was restricted largely to rote translation, which left no lasting impression. The budgets provided by congregations were inadequate and personnel standards correspondingly lowered. The congregational schools were usually small school units, which made adequate grading difficult, if not impossible. These, among other inadequacies characterized large numbers of congregational schools until fairly recently. As a result, it has been seriously asserted that failure of the congregational school to provide an effective education is inherent in its basic orientation and institutional status. The school, it is contended, occupies a secondary position in the total congregational setup and must fail as the synagogue schools have failed in the past. While the validity of this argument is questionable, it should serve as a warning and challenge to those responsible for the conduct of congregational schools.

Developments in Congregational Schools

Recent developments indicate that congregational school leadership is making a serious and sustained effort to meet the challenge imposed upon the congregational school by virtue of its dominant position in the structural setup of Jewish education. A good deal of progress has been made in intensifying the program of instruction offered by this type of school and improving its standards of school administration and classroom practice. Both the Conservative and the Reform Religious groups in the Jewish community have well organized central Commissions on Education, which have set acceptable standards to guide their constituent schools. They have developed a comprehensive publication program that has provided a wide range of sound and attractive texts, reading materials, teachers' aids and a variety of audio-visual materials which are widely used. These commissions have thereby given a great deal of impetus to the raising of standards and the improvement of instruction in the schools associated with them. Among the conservative congregational schools in particular, a consistent effort has been made to limit one day a week attendance to children up to ages 8 or 9, thus eliminating the Sunday school as a competing unit with the weekday Hebrew school. Hours of instruction have been increased to a minimum of six per week within a schedule which tends more and more to be confined to a maximum of three days a week. To attain acceptable standards, school budgets have been greatly increased and now constitute a substantial portion of the total congregational budget. As a result, many more schools of this type now have trained professional principals and teachers. Many congregational schools have now set up definite requirements of eligibility for the Bar Mitzvah ceremony, a procedure which has made for the retention of pupils over a longer period. Marked improvements have also been made in the physical facilities of congregational schools. It is no longer the general practice which prevailed until recently for the classroom to be confined to the basement vestry. In their building programs the more recently organized congregations

even tend to give priority to school facilities over the synagogue or worship facilities.

Among the Reform Religious schools which have been and still remain predominantly one-day a week or Sunday Schools, there is in evidence a marked trend toward the organization of weekday Hebrew instruction extending from one to three days a week.

The curriculum program has been considerably broadened in scope, so that it will reflect the changes that have occurred in Jewish life and meet more adequately the needs of the child growing up in the American Jewish community. While the study of the Hebrew language, the synagogue ritual and the Bible remains central, provision is now made for the study of the American Jewish community, its history and structure; the rise of Israel and its relationship to America; and contemporary Jewish life. The study and observance of the Sabbath and festivals have become important in the curriculum and much attention is paid to make these subjects meaningful experiences to the children through the use of the various arts media and a variety of forms of actual observance.

An indication of this broader concept of curriculum is given in the following summary list of *Objectives of the Jewish Congregational School*, formulated by the United Synagogue Commission on Jewish Education.

An intensive Jewish education for every Jewish boy and girl is indispensable if our children are to experience the worthwhileness of Jewish life and ideals, and if they are to claim their Jewish heritage joyfully. Our school curriculum should therefore be constructed in accordance with the following goal:

1. To develop and enhance the child's spiritual and ethical sensitivity so that in act and attitude he may be governed by the religious, ethical and cultural traditions of Judaism.
2. To equip the child with knowledge of the Hebrew language which is indispensable to a full appreciation of the spirit and content of the Jewish heritage and of its renaissance in modern Israel.
3. To impart a knowledge of Jewish history, literature and culture, necessary for rich, meaningful and intelligent Jewish living and

for an understanding of the contributions of the Jew and of Judaism to world civilization.

4. To develop in the child the ability and the desire to practice the traditional Jewish observances in the synagogue and the home.

5. To provide for the child, during his school career, a wide range of group activities and observances through which he may experience the satisfaction and the inspiration of Jewish living.

6. To instill in the child the desire to continue his studies beyond the elementary school level, and to encourage the graduates of the secondary schools to pursue their studies in higher schools of Jewish learning in order to prepare for positions of leadership in Jewish life.

7. To develop in the child an interest and a desire to participate in local, national and world Jewish affairs and to contribute toward the fulfillment of the prophetic vision of a just society and a united mankind.

8. To give the child an awareness of the essential harmony between the ideals and traditions of American democracy and the ideals and traditions of Judaism to the end that he may be happily adjusted as a Jew, a citizen and an heir to the great America and Jewish traditions.

New teaching materials designed to make the content of instruction more vivid and meaningful to children — filmstrips, various types of dramatizations and similar aids that form the component of the great field of audio-visual materials are now being produced in significant quantities and used largely in the congregational schools. Most of these schools conduct substantial programs of co-curricular activities. The organization of a Junior Congregation where children conduct and participate in their own worship service, which is geared to their level, has become standard practice in congregational schools. Increasing attention is being given by congregational schools to the more effective use of the summer months for providing intensive Jewish educational experiences. The Conservative group has developed a network of summer camps where specific time is set aside for formal study and a pattern of complete Jewish traditional living in a total Jewish environment is effectively carried out.

It would be a mistake to conclude from these improvements that the congregational school has established itself as a sound and

effective educational agency. In the larger number of schools these encouraging developments reflect good intentions rather than actual changes in school program and practice. Moreover, fifty percent of children attending Jewish schools are still to be found in Sunday schools which cannot adequately meet the educational needs of our children. The fact that a large proportion of congregational schools still remain small units with an enrollment of less than 100 is disturbing. The difficulties in proper classification, adequate staffing and effective programming from which the small schools inevitably suffer are obvious. However, it is apparent that the school is no longer a mere adjunct to the synagogue. More and more it is occupying a central position in the total program of the congregation. Another encouraging fact is that the lay leadership of congregational schools are becoming more and more aware of the importance of maintaining high standards and reveal a desire to provide the means for making the changes which such standards require. It would seem that the low standards of the congregational school are not inherent in its setup within the synagogue and are susceptible of improvement, given the will and desire of the parents and its leadership.

Problems of Congregational Schools

The problems and difficulties facing the congregational school are numerous. Some are inherent in the position of the school as a supplementary school. Principals and teachers must be increasingly concerned with problems of effectively implementing a crowded curriculum within a very limited period of time. All of the complex and difficult problems related to curriculum construction and teaching methods which apply to the field of general education are magnified and complicated in the Jewish school by the vastly greater limitations under which it must function.

One of the very severe handicaps under which many of the congregational schools function is the gap that exists between home practice and what is taught in the school. Many of the children attending congregational schools fail to encounter in the daily life of their homes the expressions of Jewish

life which are taught in the school. Under such circumstances the task of the school becomes confused and difficult, for the congregational school attempts to impart a religious tradition and a culture which is embodied not only in language, history and literature, but also in definite observance and acts of daily living. Where this is not reflected in the home, a gap exists which must be bridged, if the teaching of the school is to have any meaning. Steps have been taken in an increasing number of congregational schools to cope with this problem through the organization of parents groups and the conduct of parents' workshops designed to stimulate parents to introduce a greater measure of Jewish religious observance in the home and teach them the necessary skills.

The failure of the congregational school to keep children at the high school level represents a serious weakness in the entire structure of Jewish education in this country, which must receive increasing attention. It is precisely at the period when children begin to reach a level of maturity that enables them to make sound judgments and appreciate the significance of the concepts and values reflected in the content of the Jewish school curriculum, that the school does not reach them.

Perhaps more serious than all the other problems faced by the congregational school is the acute shortage of trained and qualified personnel — a difficulty which it shares with other schools, but which in certain respects affects the congregational school more directly. The causes for this shortage cannot be fully elaborated here. A qualified teacher in a Jewish school must have a basic general and Jewish education on a college level and be thoroughly grounded in pedagogy and child psychology. Moreover, he must struggle with the difficulties inherent in a voluntary and supplementary system of education and must therefore be uncommonly dedicated to his calling. This is a rare combination to find even in the most favorable circumstances.

In spite of substantial improvement in recent years in the economic and social status of teachers in Jewish schools, the fact remains that Jewish education has to compete for personnel on unfavorable terms with other areas

of Jewish communal service. In addition, teachers face the insecurity caused by the narrowing hours of classroom instruction in an increasing number of congregational schools. These schools cannot keep their pupils later than 6 P. M. As a result, while the hours of instruction for pupils may have increased, the teacher's hours have decreased because he is assigned fewer classes. This applies particularly to the congregational school. It has been urged that the functions of teachers in congregational schools be expanded to take in adult education and group work. This step towards developing a full time position for the teacher is essential if his professional status is to be maintained. However, considerable improvement will have to be made in their economic status if teachers are to be induced to undertake the training in two disciplines which this proposal entails.

The acuteness of the problem has aroused the concern of the entire Jewish community. Under the auspices of the American Association for Jewish Education, a National Conference on Jewish School Personnel is scheduled for the fall of 1956. It is hoped that concrete measures for recruiting more personnel and getting more adequately trained teachers will emanate from this Conference.

The variations in school programs and practices found among the different types of

Jewish schools reflect the pluralistic nature of the American-Jewish community. At the same time there is a growing feeling that the ideological differences have considerably narrowed in recent years among large segments of the Jewish population and that the lines between the various denominational groups are blurring. If this should develop, and the American-Jewish community become more homogenous, it should be possible, in the course of time, to develop a common curriculum program applicable to all Jewish children (except those associated with extremist groups on either end), which will have relevance to them in the American environment and be sufficiently rooted in the past and its traditions to insure continuity.

However, little progress can be made in this direction so long as the vagueness which characterizes the Jewish life of a great number of American Jews continues. To some extent, this explains the sense of frustration so often experienced by serious Jewish educators. A common curriculum will only be devised when a well-rounded American Jewish life becomes the rule rather than the exception. When our children will experience such a life in their homes and community as well as in the school, only then will we have the necessary social setting in which such a common curriculum can be rooted and made relevant to Jewish children here.

VII

A Follow-up Study of Weekday Church School Graduates¹

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RELIGIOUS educators all desire to have an effective program. The literature abounds with suggestions of how to teach and how to conduct an effective program of religious education, but there have been relatively few attempts to try objectively to determine the degree to which the goals so ambitiously established are actually attained.

This paper reports an exploratory attempt to follow up certain graduates of a released-time weekday church school program in the city of St. Paul, Minnesota, three to four years after the completion of their three-year course. The program is administered through the office of the St. Paul Council of Churches. The classes meet once a week in churches or other facilities near the public schools and are offered during the fourth, fifth, and sixth grades. Over the three-year period the graduates of the program receive a total of 84 hours of classroom religious education through this medium.

The major goal of the program is to teach the Bible and thus to develop an understanding of the Christian life. At the completion of the course, each pupil is encouraged but not required to sign his name to a decision card included in the workbook. These cards are left by the child in his work book, which remains his own property. The teachers of the classes we studied indicated that they had never known a child to refuse or fail to sign the decision statement. The decision card in the fifth grade workbook used by the subjects of this study reads as follows:

I believe that Jesus came to earth to show us what God is like. After thinking care-

fully about "What would Jesus do?" I have decided to become His follower. I will try to do His will and do all I can to carry His message to others.

This statement is followed by a space for the child's signature. The decision statement for the sixth grade, the terminal year of the weekday church school (WCS) program, is similar. Notice its emphasis on the church:

After a thoughtful consideration of all the meanings of my decision, I wish to sign the following statement as an expression of my desire to become a builder in the kingdom of God.

In order to help me to become a better builder in my home, my community, and in the world, I pledge to work through the church of my choice.

Sample and Method of Study

In the year 1950 released time classes in the St. Paul Council of Churches system were conducted in connection with 31 public schools and had a total enrollment of 1,480 pupils. In our study we attempted to trace all the 30 graduates of the 1950 WCS class and all 28 of the 1949 class conducted on released time from one of the public schools in a middle-class residential area in St. Paul. Since the work was done in the summer and early fall of 1953, the interviewees ranged in age from 14 to 16 years and from three to more than four years had elapsed since they completed the WCS program, thus allowing time for further growth and development of the subject's religious life as well as for either becoming active in the program of a church or dropping out of it entirely.

Interview schedules asking about the family and personal background and about certain aspects of present religious beliefs and experiences were completed for 32 of the 58 graduates, 13 of whom were from the 1949 graduating class and 19 from the class of 1950. (A larger proportion of the earlier

¹Acknowledgment is made for the support of the study, of which this is a part, by an undergraduate research stipend from the Social Science Research Council. Also the authors are grateful to Miss Harriet Miller, Director of Christian Education of the St. Paul Council of Churches, who directs the Weekday Church School program, for her assistance and cooperation in helping to make this study.

class were unavailable because of work on summer jobs and their greater freedom and mobility which made it more difficult to locate them.) Eighteen of the interviews were completed by direct personal contact in the home and 14 by telephone after repeated fruitless attempts to interview them personally. No significant differences in the findings were observed between the 1949 and 1950 classes and between early and late respondents, so in the analysis that follows these groups are lumped together.

In 22 cases supplementary non-structured interviews were held with the mother of the child to get her general impressions of the WCS program and to check on the validity of the child's responses. The general attitude of all mothers was favorable to the WCS program and the way it had functioned for their own children, although one was hesitant and indicated she thought the WCS classes to be largely a waste of time. The responses of parent and child on factual data corroborated one another.

Findings

At the time of interviewing only 5 of the 32 subjects were not church members, and all except one of the non-members professed to attend church at least once a week. (Of the members 14 were Methodist, 9 Lutheran, 3 Presbyterian, and 1 Baptist.) If church membership and church participation are valid criteria, assuming truthful responses, of the effectiveness of a program of religious education, this sample was effectively educated.

It must be recognized that the WCS classes attended by these children were only a small portion of their entire religious education. This is indicated clearly even by the incomplete data about other background experiences of the child accumulated in our study. The following religious background experiences included in the questionnaire were lumped together for crude comparisons with other findings by giving one point for each of the following 6 items and zero for their absence:

1. Father a church member.
2. Mother a church member.

3. Regular or occasional church attendance by father when subject was a child.
4. Regular or occasional church attendance by mother when subject was a child.
5. Bedtime and children's prayers, or grace at meals, or both in childhood home.
6. Other religious practices in childhood home (family worship, Bible reading, etc.).

It was found that in no case were all six of these influences lacking in the backgrounds of our sample.

In like manner some of the subject's own religious activities as of the time of the interview were enumerated, allowing one point for each of the following:

1. A church member.
2. Attends church services at least once a month.
3. Holds office in church or a church organization, or teaches Sunday School.
4. Reads the Bible or other religious literature regularly.
5. Prays regularly (includes before meals or at bedtime).
6. Tries to influence the religious experiences of others regularly or occasionally (includes invitations to church).

TABLE 1. RELATIONSHIP OF SUBJECT'S RELIGIOUS ACTIVITIES TO SELECTED RELIGIOUS BACKGROUND EXPERIENCES EXCLUSIVE OF WCS.

Religious Background Experiences	Religious Activities						Total
	0	1	2	3	4	5	
0	-	-	-	-	-	-	0
1	-	-	-	-	-	-	0
2	-	1	-	1	2	-	4
3	-	-	-	2	2	1	5
4	-	-	-	1	2	3	6
5	-	-	-	2	3	3	13
6	-	-	-	-	3	1	4
Total	0	1	0	6	12	6	32

Table 1 summarizes the relationships found between the selected aspects of the background experiences of the child and his own professed religious practices at the time of the interview.

The product-moment correlation of the 32 pairs of figures is .068 with a standard

error of .178 indicating little or no relationship between them. It is possible, however, that this low correlation is due to the lack of cases in this sample of youth with few or no religious background experiences more than to a complete lack of association between the two variables. That is, if a large number of cases selected randomly from the general population were studied, we believe that the correlation between the religious background of the teen-ager and his religious activities would be much greater. Parents who send their children to WCS are probably more religious than those who do not.

When the subjects of the study were asked which of four types of religious experiences most nearly describes their own, 25 (78 per cent) answered that they had gradually experienced a commitment to Christ over a period of time so that they did not know the exact time of their decision. Two (6 per cent) indicated they had once had a definite conversion experience that gave them a new outlook on life with new attitudes and desires but only a gradual change in habits and activities. None professed to have experienced a conversion that suddenly made a great change in their habits and activities and in their outlook on life. Two persons (6 per cent) said they did not know or could not answer the question.

The gradual, presumably meaningful, commitment to Christ characteristic of most subjects of this study rather than a sudden and traumatic conversion experience is in accord with the goal of the teachers and administrators of the WCS program that was studied. It also reflects the religious backgrounds from which these pupils came, for only two attended a church that tends to emphasize the need of a definite crisis conversion experience.

When they were asked the leading question, "How was your life changed by your decision to become a Christian?" 3 (9 per cent) responded that there had been much change, 17 (53 per cent) some change, and 12 (38 per cent) no change. Typical changes included discontinuation of swearing, changes of friends and associates, modification of prejudices, increased Sunday School and

church attendance, new outlook on life, new sense of security, and new attitudes. Thus, even though most of the respondents could point to no definite conversion experience, many did believe that their gradual decision to become a Christian had produced changes in their lives. A limitation of this finding that should be noted is the variation in the conception of "Christian." Implicit in the discussion are such varying definitions of a Christian from the subject's viewpoint as "one who tries to live according to the rules of God," one who is a church member, one who "understands that God is here to help us," one who believes in God and goes to church, one who is "a true follower of the Lord," one who has been confirmed, one who tries to be like Jesus, one who is saved, and one who believes in God's Word.

Twenty-three respondents (72 per cent) valued Christianity more highly at the time of the interview than in the past, 5 (16 per cent) the same, 2 (6 per cent) less, and 2 (6 per cent) were undecided. If this is not simply a conventional response giving the socially acceptable answer, it could be taken as an indication of growth and development in the spiritual lives of most of the respondents.

When asked who or what had helped in the decision to become a Christian, the responses were as follows:

Family member (usually the mother)	16
Clergyman	12
Sunday School teacher	12
Printed material (including the Bible)	8
Friend	7
Radio program	3
A crisis experience (e.g., death of a parent)	2
Camp counselor	2
Neighbor children	1
Social and moral code of our society	1
Combinations of 3 or more of the above items	3
Question not answered	4

It is significant that the WCS is not once mentioned, although all had graduated from the WCS course. On the other hand, in another question a WCS teacher was mentioned by one subject when asked if an outstanding

or powerful personality had been influential in helping make the decision to become a Christian. Obviously, in the interviews we were not suggesting WCS to them; had we done so, more of them probably would have mentioned it as one of the numerous influences helping them to develop religiously, as the informal discussion following completion of the questionnaire often indicated. The relative frequency with which the various items are mentioned does not necessarily reflect the relative merits of these types of influences, for in some cases the subjects no doubt failed to mention some that were significant, and not all persons were equally subjected to all of the possible events or persons implicitly and explicitly included in the question. Many, for instance, had probably never been brought under the influence of a camp counselor per se, and many of them may not have been involved in what they would conceive to be a serious crisis experience.

Limitations and Suggestions for Further Research

Initially this study was planned as an exploratory attempt to discover the effectiveness of the WCS program of the St. Paul Council of Churches. As we have indicated, we do not profess to have done anything more than a simple follow-up study, and that on a very narrow and limited basis. In addition to the WCS program of religious education, all the students used in this study had been subjected to the influence of numerous other factors that could have affected their religious beliefs and activities. We have no way of knowing how significant WCS was in the entire pattern, although the evidence seems to indicate that if WCS was at all influential most of the students were unaware of its direct effects upon their lives.

In any studies that are set up to try to analyze a WCS or other program of religious education, the limitations of this exploratory study should be considered and if possible avoided. Some of them follow:

1. Three to four years is too short a period of time to judge the effectiveness of any program of religious education among children.

At the time of the interviewing, the children of this study were only 14 to 16 years of age. The long-range effects of early religious experiences and formal religious education programs may be considerably different from the effects which appear in the early teen-age period, so longitudinal studies should be undertaken.

2. There was no control group of non-WCS youth for comparative purposes.

3. The effect variables analyzed were very limited. The few religious activities and opinions reported herein are but a small portion of the entire realm of religious activities and beliefs.

4. The findings are in terms of the respondent's own statements. There were no checks on the validity of their statements, except corroboration in a few cases by asking the mother similar questions. Are all who said they are church members members indeed? Do they attend church as often as they said they do? Do they hold the positions in Sunday School and church youth organizations that many of them claimed to hold? Do they indeed have grace at meals in their homes and the other family worship activities claimed by many? These are but a few of the questions that could be verified by objective observation and study by a researcher with ample time and resources.

5. The sample is too small and is not representative even of all St. Paul WCS students. The 32 students from two graduating classes in a single school selected because they were the easiest to reach of the 59 who completed the program in a two year period surely cannot be thought of as representative even of the graduates of those two classes. It is entirely possible that the 26 who were not reached differ significantly in religious or socio-economic background from the 32 who were located and interviewed, even though all lived in the same neighborhood at the time of their WCS attendance. Mobile families may be less religious than those who are more stable residentially. There almost undoubtedly are differences also between the students in this middle-class area and those who attend schools in areas of higher and lower socio-economic level in St. Paul. A

large-scale study using a random sample representative of all WCS students together with a matched control group not under the direct influence of WCS would be highly desirable for studying the effects of WCS attendance.

6. The interviewing schedule that was used in this study was designed for broader use and was oriented particularly toward persons who had experienced or professed to have experienced conversion at a definite time and place rather than gradually over a period of time. Hence some of the questions did not strictly apply to the group of WCS graduates studied, and some were leading questions tending to stimulate misleading responses by these subjects.

7. It is entirely possible that the "self-selection" of WCS students is a seriously biasing factor. It is probable that those families which are the most active religiously send their children to WCS and that those children who most need religious instruction, from the viewpoint of the lack of such instruction elsewhere, are not enrolled. If

so, the seemingly good results of the WCS program may be due in reality to other influences more than to WCS. Hence there is need for study of matched control and experimental groups.

Conclusion

A series of long-range controlled experimental designs could be set up, were adequate personnel and finances available, to test the effectiveness of religious education programs objectively instead of by mere subjective judgments which so often are superficial and misleading. Such studies ideally should include comparisons of matched groups of persons that differ only with respect to the particular program of religious education that is being analyzed. To be of greatest value they should be longitudinal studies under competent supervision using the best of the methods and techniques of educational and social science research, and they should be based upon related research that has been done in the fields of education, religious education, sociology, psychology, and other behavioral sciences.

Constitutions, Churches and Schools*

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A Statement of the Problem

THE DESIRE for public education interacting with the widespread religious impulse in the United States presents one of the many contradictions of policy in our government and law. We wish to think that we have a federal government of limited powers; but we also wish to require our central authority to repress whatever practices in a minority of states conflict with the desires of the majority of the forty-eight. We wish to have the police restricted within limits of decency in their treatment of citizens; but we wish to have criminals swiftly detected and punished. We wish to have untrammelled expression, but we do not wish to be offended by objectionable books. In a similar way, we like to assure ourselves that we are devoted to "the separation of church and state," while at the same time large numbers of people among us feel that religion is fundamental in life, and that some religious expression in school is wholesome. Bible reading and prayer to start the school day; the observance in school of such festivals as Christmas and Thanksgiving; the practice of "released time" for religious education; all occur in many public schools and demonstrate that, in the nation rather generally, the public school pupil and religious manifestations are in frequent contact. Add tax exemption of church schools, public transportation for the students of religious as well as public schools; public provision of school lunches for parochial and public students alike; free textbooks for parochial students with others; supervision of curricula by public school authorities alike in non-public and public institutions; compulsion by the truant officer of attendance at school which can be satisfied by

attending a religiously maintained institution; from all these things it is apparent that in practice, dissociation of public educational functions and religious observances is far from complete. The chaplains at West Point and Annapolis have long been a feature of those institutions. Various reform schools to which young people are sent whether they like it or not are provided with clergy of various faiths. In all of these examples, and others which may be found in a quick run through statute books, public education and religious instruction are in some degree intermingled. Long custom has made many such minor subventions unnoticeable. The pervasiveness of this commingling, its persistence from generation to generation, suggest approval by large segments of the public. Nevertheless our federal and state constitutions contain provisions requiring, by one formula or another, the separation of church and state.¹ Such constitutional inhibitions, their early enactment and continuous history, indicate that this policy too is widely approved. Either we wish, with complacent inconsistency, to permit governmental practice to diverge from constitutional principle; or else we suppose that comparatively minor instances of public cooperation in religious practice do not in any true sense violate the

¹The relevant provisions of the federal Constitution appear in parts of the First and Fourteenth Amendments.

Amendment I: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . ."

Amendment XIV: ". . . No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

State constitutional clauses concerning the separation of church and state, are multiform. See for examples "Constitutions of the States and United States," New York Constitutional Convention Committee (1938).

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theory of dissociated church and state.

When considering religion in the schools as a problem of constitutional law, it is always necessary to remember that "separation of church and state" is not a severance of two abstractions. Like other constitutional and legal questions it involves the activities of human beings with conflicting aspirations and prejudices. Although the fury of sectarian controversy seems to have cooled since the seventeenth century, religious loyalties and rivalries still retain surprising force. When these combine with affection for children and the natural desire to have them follow in parental faith and footsteps, intervention of church in school can develop intense feelings. The persons affected may turn to constitutional procedures of government as a means of sustaining their respective allegiances.

Decisions of the Supreme Court of the United States Since 1947

The Supreme Court of the United States, in the six-year period running from 1947 to 1952, handed down four notable decisions concerning public and religious education. This issue had appeared before in the judgments of the United States Supreme Court.² It frequently appears in the reported opinions of state courts; but state constitutional provisions vary somewhat markedly from state to state and those are often the determinative grounds of state decisions. The most conspicuous, dramatic and perhaps most important judicial interventions come from the Supreme Court of the United States, when it is asked to prohibit the people of a state from effectuating some arrangement which they wish, but which litigant considers forbidden by the terms of the Fourteenth Amendment to the federal Constitution.

Of the four recent cases mentioned, the

first upheld in 1947 the payment by a New Jersey school board to the parents of students in parochial schools of the same bus-fare as that of students going to public schools.³ The second judgment, in 1948, struck down as unconstitutional an arrangement of the school authorities of Champaign, Illinois, permitting the use of public school buildings for short periods in the week for instruction given by religious teachers having no connection with the school system. This practice required at least one pupil, who did not wish to undergo religious instruction, to obtain the available permission to go to some other place in the school building to pursue secular studies.⁴ In March 1952, the Court held that when New Jersey required by statute Bible reading in the first few minutes of the daily school session in the public schools, neither a person whose child had once been a pupil but had graduated, nor a taxpayer who failed to show monetary cost arising from the readings, had standing to test in the Supreme Court of the United States the question whether the New Jersey observance violated the First Amendment requirements of a separate church and state — and this although the New Jersey courts had been willing to decide on the merits.⁵ In April, 1952, the Court upheld a plan in effect in New York City by which public school pupils were excused from attendance for short periods provided they went to religious instruction to points specified by their respective church organizations outside of the public school premises.⁶

The reasoning of the justices deserves study. In the *Everson* case in 1947, upholding public transportation to parochial schools,

²*Everson v. Board of Education*, 330 US 1 (1947). "State" activity, as this term is used in discussions of the Fourteenth Amendment, means activity of the principal state government through its executive, its judges, or its legislature; and equally any such activity of any subordinate element of the state — a city, a school district, etc. The Fourteenth Amendment governs them all.

³*McCullum v. Board of Education*, 333 US 203 (1948).

⁴*Doremus v. Board of Education*, 342 US 429 (1952). Of course, the First Amendment has no direct application to state action. The argument is that the Fourteenth "incorporates" the First.

⁵*Zorach v. Clauson*, 343 US 306 (1952).

⁶In *Pierce v. Society of Sisters*, 268 US 510 (1925) that Court held unconstitutional an Oregon statute requiring parents to send their children to public schools only. In *Cochran v. Louisiana State Board of Education*, 281 US 370 (1930) the Supreme Court upheld a state statute providing for free textbooks in parochial and public schools alike. In *West Virginia State Board of Education v. Barnette*, 319 US 624 (1943) the Supreme Court declared unconstitutional a school-board requirement that, despite religious scruples, public school pupils salute the flag.

the majority of the court concurred in an opinion by Mr. Justice Black. After reviewing the history of controversies between church and state in the early United States, particularly those in Virginia, he wrote:

"The 'establishment of religion' clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government, can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.'"

However, as to the bus-fares in question he concluded that the New Jersey

"... legislation, as applied, does no more than provide a general program to help parents get their children, regardless of their religion, safely and expeditiously to and from accredited schools.

"The First Amendment has created a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach. New Jersey has not breached it here."

In the *Everson* case then, the Supreme Court indicated that some state governmental aid, extended to public and parochial school pupils alike, was consistent with the federal Constitution. On the other hand, the Supreme Court did decide the case on the merits. It deemed the interest of the complaining

⁹*Everson v. Board of Education*, 330 US 1, at 15, 16 (1947). Mr. Justice Jackson wrote a dissenting opinion, in which Mr. Justice Frankfurter joined. Mr. Justice Rutledge wrote another dissent; Justices Frankfurter, Jackson and Burton expressed agreement with him.

¹⁰*Everson*, *supra* at pages 10-11.

taxpayer sufficient to permit him to litigate the constitutionality of the payments in question, trifling though they were. And the judges all joined in various statements to the general effect that the states, restricted by the Fourteenth Amendment, must therefore comply with the same limits as those restricting the federal government under the First.

Mr. Justice Black also wrote the Court's opinion in the *McCollum* case in 1948⁹ which held unconstitutional religious instruction given on public school premises, by outside instructors, during school hours, though pupils who wished were excused from the exercise. He repeated, from his *Everson* opinion his statement that a high and impregnable wall was erected between Church and State by the First Amendment; but here speaking for the Court in favor of the Plaintiff, Mrs. McCollum, he found the wall breached and the practice unconstitutional.

Mr. Justice Frankfurter observed in a concurring opinion,

"This case, in the light of the *Everson* decision, demonstrates anew that the mere formulation of a relevant Constitutional principle is the beginning of the solution of a problem, not its answer... agreement, in the abstract, that the First Amendment was designed to erect a 'wall of separation between Church and State,' does not preclude a clash of views as to what the wall separates."¹⁰

Mr. Justice Jackson, also concurring, pointed out that there was a very doubtful showing of any substantial property injury to Mrs. McCollum. A court, he wrote, could interfere with school authorities only when they invade either a property right or a personal liberty. The cost here to the taxpayers was "incalculable and negligible."

"It can be argued, perhaps, that religious classes add some wear and tear on public buildings and that they should be charged with some expense for heat and light, even though the sessions devoted to religious instruction do not add to the length of the

⁹*McCollum v. Board of Education* 333 US 203 (1948).

¹⁰*McCollum v. Board of Education*, 333 US 203, 212, 213 (1948).

¹¹*McCollum*, *supra*, page 12.

school day. But the cost is neither substantial nor measurable, and no one seriously can say that the complainant's tax bill has been proved to be increased because of this plan."¹¹

Speaking of the magnitude, intricacy, and delicacy of the task of separating the secular from the religious in education, and the lack of definite criteria in the words of the Constitution Justice Jackson concluded¹²

"If with no surer legal guidance we are to take up and decide every variation of this controversy, raised by persons not subject to penalty or tax but who are dissatisfied with the way schools are dealing with the problem, we are likely to have much business of the sort. And, more importantly, we are likely to make the legal 'wall of separation between church and state' as winding as the famous serpentine wall designed by Mr. Jefferson for the University he founded."¹³

For years later, in 1952, a New York City plan of cooperation between the public schools and various organized churches for the religious education of children came before the Supreme Court of the United States¹⁴ at the suit of parents of school children.

The Court described the plan in its opinion

"New York City has a program which permits its public schools to release students during the school day so that they may leave the school buildings and school grounds and go to religious centers for religious instruction or devotional exercises. A student is released on written request of his parents. Those not released stay in the classrooms. The churches make weekly reports to the schools, sending a list of children who have been released from public school but who have not reported for religious instruction."

Mr. Justice Douglas, writing for a majority of six, upheld the constitutionality of the New York program. He distinguished McCollum on the ground that in Illinois, unlike New York, public school premises had been used for religious instruction. He wrote

"We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses. We make room for as wide a variety of beliefs and creeds as the spiritual needs of man deem necessary. We sponsor an attitude on the part of government that shows no partiality

to any one group and that lets each flourish according to the zeal of its adherents and the appeal of its dogma. When the state encourages religious instructions or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates the public service to their spiritual needs. To hold that it may not would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe."

"... The problem, like many problems in constitutional law, is one of degree. . . .

"In the McCollum Case the classrooms were used for religious instruction and the force of the public school was used to promote that instruction. Here, as we have said, the public schools do no more than accommodate their schedules to a program of outside religious instruction. We follow the McCollum Case. But we cannot expand it to cover the present released time program unless separation of Church and State means that public institutions can make no adjustments of their schedules to accommodate the religious needs of the people. We cannot read into the Bill of Rights such a philosophy of hostility to religion."¹⁵

Justices Black, Frankfurter, and Jackson each wrote dissenting opinions, each finding no substantial difference between McCollum and *Zorach*. Said Mr. Justice Jackson

"The distinction attempted between that case and this is trivial, almost to the point of cynicism, magnifying its non-essential details and disparaging compulsion which was the underlying reason for invalidity."¹⁶

At another point in his opinion he said

"The greater effectiveness of this system over voluntary attendance after school hours is due to the truant officer, who if the youngster fails to go to the Church school, dogs him back to the public schoolroom. Here schooling is more or less suspended during the 'released time' so the nonreligious attendants will not forge ahead of the churchgoing absentees. But it serves as a temporary jail for a pupil who will not go to Church. It takes more subtlety of mind than I possess to deny that this is governmental constraint in support of religion."¹⁷

¹¹McCollum, *supra*, page 12.

¹²McCollum, *op. cit.*, p. 256.

¹⁴*Zorach v. Clauson*, 343 US 306 (1952).

¹⁵*Ibid.*, pp. 313-315.

¹⁶*Ibid.*, p. 325.

¹⁷*Ibid.*, p. 324.

A summary of the cases decided by the Supreme Court of the United States concerning religious observances in schools can briefly be made. Compulsion upon the child in a public school to engage in ritual antipathetic to his religious beliefs, even where this ritual is patriotic in its nature, violates his constitutional right to liberty under the Fourteenth Amendment. Conduct of religious observances in the public schools, even by volunteer clergymen from outside, unconstitutionally interferes with the liberty of a dissenting school child who is made to feel conspicuous by the difference. Only in these two instances, the flag salute case and that involving the Champaign plan for religious education, do we find the federal government prohibiting state school activity on the ground of impaired freedom of religion.¹⁸

The difference between the facts of the Champaign, Illinois case in 1948 and those of the New York City case in 1952 seems minimal. In 1949 in a commentary on McCollum, then still a fresh case, one observer wrote,

"A phenomenon, fairly common in the law, is the announcement of a notable and drastic judgment, phrased in sweeping terms, followed after a little time by a series of qualifying opinions in later cases which shrink the original precedent to a much smaller size than its language would at first have indicated. A close examination of the McCollum case suggests that this process could perhaps again occur."¹⁹

This process has in fact now occurred. The New York case has in effect legitimated the substance of the Champaign plan provided only that instruction is carried on in the parish house instead of the school room.

A third of a century ago Mr. Justice Holmes deprecated

"... the use of the Fourteenth Amendment

beyond the absolute compulsion of its words to prevent the making of social experiments that an important part of the community desires, in the insulated chambers afforded by the several states even though the experiments may seem futile or even noxious to me and to those whose judgment I most respect."²⁰

Since McCollum, the United States Supreme Court seems to have gone some distance to make possible such experiments in religious education.

Schools and Religion in the State Courts

In many instances a state court has the last word on state matters. The Supreme Court of the United States will not ordinarily review a state court decision which turns on a question of State law. Where no questions under the federal Constitution need be answered to dispose of a case, a state decision thus becomes final. Furthermore, in a number of cases the Supreme Court has an option either to review state decisions or not, in its discretion. Where it elects not to review, the state decision becomes final. Because of diverse clauses in different state constitutions, local differences in religious affiliation, and varied practices in public schools, there are available many more final state than federal decisions in the field of religion and education.

State decisions are not unimportant. To those affected, final defeat in a church-school case in a state court is as significant as if judgment had been handed down by the Supreme Court of the United States. And the great number of state cases means that they affect multitudes, and makes their study essential to anyone who wishes to explore recent trends of judicial decision in the area of church-state relations in education.

Many of the questions raised in the numerous state cases have never been passed on by the United States Supreme Court. Comparatively recent examples involve members of religious orders teaching in religious costume in public schools,²¹ Bible-reading,²²

¹⁸Pierce v. Society of Sisters, 268 US 510 (1925), discussed in footnote 2, above, held unconstitutional a law making attendance at public school compulsory; the ground of decision however was that the business interests of the Society of Sisters were impaired.

¹⁹A. E. Sutherland, "Due Process and Disestablishment," 62 Harvard Law Review 1306, 1343 (1949).

²⁰Dissent in Truax v. Corrigan, 257 US 312 at 344 (1921).

²¹See Zellers v. Huff, 55 New Mexico 501 (1951); Berghorn v. Reorg. Dist., 260 SW2d 573 (S Ct Mo Div. 1, June 8, 1953).

²²Kaplan v. Independent School District, 171 Minn 142 (1927).

distribution of Gideons' Bibles,²³ compulsory attendance at secular school when religion required attendance at a non-accredited religious school,²⁴ and other questions of the same nature. To attempt to analyze all such decisions would require a book-length discussion.²⁵

A Summary Estimate of the Constitutional Situation Today

The people of the United States all have some religious traditions, and in a multitude of ways the governments of nation and states reflect this background. But the federal Constitution sets some limit on both federal and state religious activity; and this limitation is ultimately applied through the Supreme Court. State constitutions, too, put further and often more precise and varied restrictions on the state governments' religious activities, and the extent of these state restrictions can be measured by the judgments of state courts. What recent trends can be seen in such of these judicial decisions, both federal and state, as concern the relation of religious activity and the public schools?

The United States Supreme Court has shown that in this area it interferes cautiously. Only twice since 1940 — in the flag-salute and the Champaign cases — has it declared state school activity unconstitutional.

²³Tudor v. Board of Education, 15 New Jersey 31 (Dec. 7, 1953).

²⁴People ex rel Shapiro v. Dorin, 199 Misc (New York) 643; affirmed without opinion 278 App Div. 705; affirmed without opinion, 302 NY 857 (1951); appeal dismissed for want of a substantial federal question, 342 US 884 (1951). While this appeal was dismissed *in limine* and thus the case was never argued in the United States Supreme Court, Justices Black and Douglas recorded themselves in favor of noting probable jurisdiction — and thus hearing the case argued.

²⁵See for analysis of a large number of such cases of various types, Leo Pfeffer, *Church, State and Freedom* (1953) Chapters 9 to 13, inclusive. The author has been counsel in a number of prominent cases opposing state connection with religious activity. Convenient older digests can be found in an annotation entitled "Sectarianism in Schools," 5 American Law Reports, Annotated 866 (1920), brought up to 1942 in 141 ALR 1144. The Winter, 1949 number of Law and Contemporary Problems, Vol. 14, L.C.P., pages 1-169, contains articles by a number of noted authorities, treating problems of religion and public schools from different points of view.

Opinions of the Supreme Court have several times stated that the Fourteenth Amendment "incorporates" the First, and thus that the States, forbidden to deprive any person of due process or equal protection of the laws, are by inference also forbidden to "pass any law respecting an establishment of religion." No decision of that Court (as contrasted to the judges' language) has clearly so ruled on a state "establishment."²⁶ But judicial statements, even if *obiter dicta*, can not be ignored in prediction of the future. A taxpayer may some day succeed in enjoining some state expenditure on the ground that it is a fractional establishment of religion more striking than the Everson bus-fares; however, unless Everson should be overruled, not every state expenditure furnishing some joint support to schools and religious observance will be enjoined. Minor subventions by the states will escape federal policing. The point where small becomes too great remains for the Supreme Court to indicate.

There is much play in the joints of the federal constitution, even respecting churches and schools. The Supreme Court has not yet without qualification gone so far as to

"... decree a uniform, rigid and . . . an unchanging standard for countless school boards representing and serving highly localized groups which not only differ from each other

²⁶The Supreme Court has never held any Federal school activity unconstitutional as an establishment or on any other religious ground. In *Quick Bear v. Leupp*, 210 US 50 (1908), the Supreme Court in a suit by Sioux Indians refused to enjoin payment of funds by federal officials to the Bureau of Catholic Indian Missions for the education of Sioux Indian pupils at St. Francis Mission Boarding School on the Rosebud reservation. The Court stated that the funds belonged by right to the Indians and were thus in a different class from ordinary appropriations.

It may be clarifying to remind the wearied reader that *Everson v. Board*, 330 US 1 (1947) was decided *in favor* of the school board. The taxpayer who claimed that the State, by transporting parochial pupils, was enforcing an unconstitutional law "respecting an establishment of religion," lost his case. This fact tends to disappear under the eloquent statement of Mr. Justice Black that neither nation nor state "can pass laws which aid one religion, aid all religions, or prefer one religion over another."

but which themselves from time to time change attitudes. . . .²⁷

Much local variation in church-school relationships remains possible — one aspect of a federal nation which may exasperate good and zealous men who aspire to uniformity. In some states reading the King James Bible is barred from school as "sectarian"; in some it is not so held.²⁸ Garbed nuns could teach in North Dakota in 1936 but not in New Mexico in 1952. One can only explain the legal existence of such variations by the theory of federalism itself — the theory that the reason for entrusting to the United States only limited central powers was precisely to permit local divergences of government and law in such matters as need not be uniform for the wellbeing of the whole nation.

Can a trend of such judicial decision be detected in State courts? This is difficult

to say. State Supreme Courts continue to permit some religious expression. In *Barnette*, *Everson*, *McCullum*, *Doremus* and *Zorach* the state courts had upheld the local practice before the cases reached the United States Supreme Court. In New Jersey in December, 1953,²⁹ Gideons Bible distribution was held unconstitutional, but if wording may be taken at face value this latest notable New Jersey opinion scarcely indicates a trend against any chemical trace of religion in public schools.

One should, in any event, be skeptical of the permanence of any such apparent trend where constitutional prohibitions are lacking in specificity, and are unavoidably subject to interpretation according to the prepossession of the judge who passes on them. Climates of religious opinion vary not only in space but in time. The judicial prepossessions of today are not necessarily — and should not be — those of generations yet to come.

²⁷The phrase is from the concurring opinion of Mr. Justice Jackson in *McCullum*, 333 US 203, 237 (1948).

²⁸See Mr. Justice Jackson in *McCullum*, page 237.

²⁹*Tudor v. Board of Education of Borough of Rutherford*, et al, 14 New Jersey 31 (Dec. 7, 1953).

SIGNIFICANT EVIDENCE

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 29, Number 1, February, 1955.

I. ABSTRACTS RELATED TO THE LEARNING PROCESSES

More and more psychologists are impressed with the relation of learning with personality. To Syngg and Mowrer, learning consists in changing personality and attitudes.

414. SNYGG, DONALD. LEARNING: AN ASPECT OF PERSONALITY DEVELOPMENT. In Kentucky Symposium, Learning theory, personality theory and clinical research, (see 29:537), 129-137. — Previous theorizing has treated learning as a more or less separate and independent psychological process. Learning theories and personality theories then become incompatible since the first explains why people change, and the second explains why they do not change. "If we adopt a dynamic field as a model for our conceptual system, it is easy to avoid the separation between learning theory and personality theory that has caused so much trouble." — L. N. Solomon.

474. MOWRER, O. H. (U. Illinois, Urbana.) EGO PSYCHOLOGY, CYBERNETICS, AND LEARNING THEORY. In Kentucky Symposium, Learning theory, personality theory, and clinical research, (see 29:537), 81-90. — "What is learned are attitudes, meanings, or expectations which consist of token decrements in emotional tension (secondary reinforcements, or rewards) and token increments (secondary motivation, or punishment). It is assumed that it is these inner, conscious factors which, moment by moment, select and shape overt action; and if we take this position we have ample provision for 'learning' without doing, e.g., for changes in behavior that occur, solely and immediately, because the situation, or, more exactly, the individual's internal tension state, or 'field,' has changed." The concepts of positive and negative feedback are discussed in terms of the psychology of the ego and the superego. — L. N. Solomon.

Learning studies often generalize findings of experiments on animals to applications by mankind. Here are compared relative learning efficiencies of men and animals.

447. FINK, HAROLD KENNETH. MIND AND PERFORMANCE: A COMPARATIVE STUDY OF LEARNING IN MAMMALS, BIRDS, AND REPTILES. New York: Vantage Press, 1954. xiii, 113 p. \$3.00 — Using a simple four-path maze, learning of man, pig, dog, goat, white rat, chicken, rabbit, cat, and several species of turtles and tortoises were tested. Comparative scores were based on man's performance equated to 100. The other forms had relative scores: pig, 47.5; dog, 45.3; chicken, 31.9; white rat, 31.9; cat, 24.5; chelonians, 14.5 to 12.3. 23 references. — C. M. Louttit.

While we learn best what we intend to learn, here is evidence of incidental latent learning.

480. POSTMAN, LEO, & TUMA, A. H. (U. California, Berkeley.) LATENT LEARNING IN HUMAN SUBJECTS. *Amer. J. Psychol.*, 1954, 67, 119-123. — Three groups of human subjects, a transfer, a recall and a control group were trained on a mental maze consisting of a series of 12 multiple choice items. In the experimental groups alternate solutions were present in the maze presented. Two indices of latent learning were obtained, the learning of the alternate path through the maze by both the transfer and control groups and in the recall group a measure of incidental memory for irrelevant incentive stimuli, regardless of specific location, were obtained. Latent learning, as measured by the former measure did not indicate that it had taken place, while the latter measure indicated that "when performance on the critical task does not depend on memory for the specific location of the items, there is evidence for a considerable amount of latent learning." — J. A. Stern.

II. ABSTRACTS RELATED TO CHILD DEVELOPMENT

Many have wondered about the effects of war on children. Here is a measure that shows an "unethical" tendency resulting from war.

583. BALEY, STEFAN. O PEWNEJ METODZIE BADAN WPŁYWÓW WOJNY NA PSYCHIKĘ MŁODZIEŻY. (A method of investigating the influence of war upon the mind of youth.) *Rocznik psychiatr.*, 1949, 37, 33-38. — The author describes a test used in his investigation of the influence of war upon the adolescent mentality. In this test the children were asked to write down in the course of 3 minutes as many words as possible beginning with a given letter. These investigations were conducted during the last years of war and continued after its end. The material collected contained many words connected with the war and thus brought to light the existence of a "war-complex" in some groups of girls and boys. The author distinguishes an "unethical" complex, disclosed by such words as "to murder," "to expel," "to rob," "to execute," etc., and an "ethical" or "heroical" complex, when there was a majority of words such as "liberty," "faith," "endurance," "liberation," etc. The repetition of the test several months later showed a decrease in the number of words connected with war, i.e. a diminution of the "war-complex." — M. Chojnowski.

Parents and teachers have tended to wait for children's attention spans to increase. Properly adapted toys and lessons will increase attention spans at any age level.

612. MOYER, KENNETH E., & GILMER, B. VON HALLER. (Carnegie Institute of Technology, Pittsburgh, Pa.) THE CONCEPT OF ATTENTION SPANS IN CHILDREN. *Elem. Sch. J.*, 1954, 54, 464-466. — Attention spans of 681 boys and girls, ranging in age from 18 months through 7 years, were measured. The experiment showed no regular increase in the attention spans of children from year to year. In a relatively non-distracting situation, the mean length of time children will concentrate and play with toys depends primarily on the use of the right toy for the right age. — S. M. Amatori.

References to guide parents are always useful. Here are three significant ones.

609. KUBIE, LAWRENCE S. COMPETITIVE SPORTS AND THE AWKWARD CHILD. *Child Study*, 1954, 31, 10-15. — Parents should insist on a physical evaluation program to plan sport assignments for those naturally awkward or endowed for competitive sports. The athletic girl, attractive only by day, the awkward boy too devoted to compensatory intellectual activities, etc. must receive individual guidance. Success in riding, swimming, climbing, etc. may avoid unhealthy withdrawal in the face of more vigorous and competitive sports. — G. Rubin-Rabson.

614. PAGE, HILARY. PLAYTIME IN THE FIRST FIVE YEARS. Philadelphia: J. B. Lippincott, 1954. x, 178 p. \$3.50. — Page not only discusses sensible toys for children but also shows how the wise use of such toys might help children to develop socially acceptable habits and a well-balanced personality. — R. M. Frumkin.

622. REECE, LAURENCE H. THE PLAY NEEDS OF CHILDREN AGED 6 TO 12. *Marriage Fam. Living*, 1954, 16, 131-134. — "Many cities have made efforts to provide play space for children, but only in few instances are they meeting the real play needs" of children aged 6 to 12... [with] space, materials and supervision." The Association helps parents to provide adequate play opportunities. — M. M. Gille.

III. ABSTRACTS RELATED TO SOCIAL LIVING

This level of aspiration study adds evidence that humans try harder to accomplish tasks under competition.

527. ANDERSON, D. S. COMPETITION IN GOAL SETTING BEHAVIOR. *Aust. J. Psychol.*, 1953, 5, 55-63. — It has been demonstrated that the level of aspiration can be influenced by the introduction of a reference having a competitive value. The results of the author's study, however, are limited to the particular tasks and conditions of competition, failure, and prestige of the experiment. However, it is significant that similar results were obtained for two different task areas; there may be some degree of generality. Thus it seems that the prior setting of a level of aspiration may be raised by the use of competitive reference groups. — P. E. Lichtenstein.

Many questions whether individuals ever really act on the part of a group goal. Here evidence that group goals have a profound effect on individuals.

675. HORWITZ, MURRAY. THE RECALL OF INTERRUPTED GROUP TASKS: AN EXPERIMENTAL STUDY OF INDIVIDUAL MOTIVATION IN RELATION TO GROUP GOALS. *Hum. Relat.*, 1954, 7, 3-38. — "Can the motivational concepts which have been developed for individuals who are acting for their own goals be applied to individuals who are acting so that a group will achieve group goals?" Decisions of a group which could frustrate or coerce individual members with respect to some goal activity were studied for the effect upon recall of the tasks. Using the Zeigarnick ratio method for analysis, an affirmative answer was obtained. "The conceptual treatment—within the framework of Lewin's topological and vector constructs—" is in terms of tension systems. 27 references. — R. A. Littman.

BOOK REVIEWS

Educational Measurement. By ROBERT M. W. TRAVERS. New York: Macmillan Company, 1955. 420 pages. \$4.75.

The author of this college text has taught and written extensively in the field of educational measurement, but at present is in research work with the personnel of the Air Force. It is encouraging that one who deals with critical human problems under severe stress recognizes the importance of general education, and uses keen instruments for analyzing needs and resources.

Alert religious educators are also seeking means for studying human assets and liabilities. They know the needs for more definite data at each age level on such matters as intellectual capacity, mental skills, attitudes and values, work abilities, and general personality and character development. They need to know what is happening in general education and because of cultural forces, that religious programs may be more effectively planned and cooperatively realized.

Mr. Travers hopes that this book may be suitable as a college textbook for a single-semester course. That puts it at a level of much teacher-training in religious education. But one wonders how much can be achieved in such short time, with only a meager background for most students. How much should an introductory course try to cover? Should a professor expect interests to be kindled that will lead to further detailed study and mastery of necessary skills? Only a few specialists may be expected for few situations give time or resources for a thorough type of work in this field of measurement. The author laments the fact that most typical schools and colleges do not help students to learn to think critically and creatively. As in religious education too much attention is given to developing an acquaintance with subject matter, and too little to the intelligent use of such information. Neither general nor specialized forms of religious education teach young or old to use experience, to evaluate data, and to deal constructively with difficult problems. Educational measurement aims at clarifying objectives, and facing frankly the outcome of different educational processes at each age level.

This book has four major sections: (1) functions of measurement in education, and concepts on which measurement is based, (2) measurement of intellectual outcomes of education, (3) measurement of personality development, and (4) methods of predicting pupil success in various programs of study. The author does not become involved in statistical methods, or in complex interpretations of findings, but tends to show that there are significant values to be achieved in limited studies undertaken by average teachers and administrators. He stresses the importance of a teacher or administrator making tests rather than depending upon outsiders and specialists. There are a number of illustrations of what can be done with such instruments and techniques as multiple-

choice tests, free-answer questionnaires, rating scales, analytic inventories, and biographical reports. Instead of getting general data and making spectacular charts the author is concerned with making teachers better able to deal with individual needs, and the multiple factors which affect growth in intelligence, values, skills, and personality.

A book of this kind makes plain that if religious educators are to advance in the field of measurement they must learn how to cooperate with research workers in general education, as well as with teachers and counsellors in the public schools. Goals need to be defined in identifiable terms, with concrete illustrations of what is desired at each age level. Objectives must be both general and specific, and be closely related to the laws of human growth. Instead of a dualistic philosophy where theological ideas and concepts are used, in distinct separation from everyday experience and learnings, there is an urgent need for a better integration of growing understandings of life, with moral and spiritual values stated in relation to the problems and resources of growing persons. This reviewer is interested to find that the methods of attitude measurement developed over twenty-five years ago by Thurstone and Chave are still rated among the best by this author. It is unfortunate that seminaries and church educational groups have not given more attention to training in this important area of education. Few appreciate the possibilities in spite of the difficulties in developing measuring methods, instruments, and skills. The Religious Education Association once sponsored research conferences and institutes in which workers in other fields cooperated. Men like Robert Travers have just as much concern for human values, and release of human potentialities, as any specialized religious educator. It is to be hoped that many church leaders may be made conscious of ways of moving out of vague traditional processes and of directing specific and measurable educational programs. This book is readable for the average church educational director, and for some administrators. — Ernest J. Chave, Professor Emeritus, Religious Education, University of Chicago.



The Gift of Power. By LEWIS J. SHERRILL. New York: The Macmillan Company, 1955. 203 pages. \$3.00.

What is this book with one of those ambiguous titles that publishers are prone to use? (Incidentally, one would like to see what we might have had if the orientation had been steadily on this theme that appears mainly in preface and conclusion.) As it is, we have the notable result of an effort to write a philosophy of Christian education within the current psychological and theological climate. The self, its being and becoming, interaction, dynamics and communication along with revelation, confrontation, encounter and predicament are the characteristic words.

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and "Threats to the Self." All too briefly reported, Doctor Sherrill considers the self, its fact and nature, and especially the manner of its becoming which is viewed as education's sphere.

Chapter III deals with "The Christian Community" where interaction takes place, in fellowship, and so the self is formed or deformed, reformed or transformed. One may note with some regret that the church is described always as "the worshipping community," not as the worshipping-and-working community.

With Chapter IV we enter the theological arena under the title, "Within the Encounter." Revelation as confrontation is introduced promptly. Some of us may deplore these bellicose terms, confrontation and encounter, so heartily that we must struggle to remember the wholesome meanings the author assigns them. God confronts us for revelatory purposes (self-disclosure); in the resulting encounter (often better termed "meeting") the "... rift within man himself can be healed." It should be noted that this "rift within man," not rift between man and God or man and man, is the major concern throughout. Pages 68 and 69 deal happily with the possibility of a Christian education process within the context of revelation theology.

This leads to a definition (page 82) of Christian education as: "... the attempt ... to participate in and to guide the changes which take place in persons in their relationships with God, with the church, with other persons, with the physical world and with oneself." The "ends sought" are these: "... that persons might be drawn into the kingdom of God; that they might attain to increasing self-understanding and self-knowledge and an increasing realization of their own potentialities; and that they might sustain the relationships and responsibilities of life as children of God." We have also a list of "means to the ends sought": "... introducing persons to the Christian community, introducing them to the Bible and the Christian heritage, preparing the way for personal response to revelation, participating with them in purposeful action and counseling with them during periods of crisis."

One is glad that certain ideas do appear here, in view of the fact that rather scant attention is given them later. We have mention of "purposeful action" and "responsibilities." Also, the definition can be read so as to recognize that education is not primarily a societal or ecclesiastical function, largely a teaching process, but really a learning-teaching process in which pupils are the main participants.

The Gift of Power gives more than ordinary attention to the place of the Bible and presents significant insights not hitherto in print. This contribution begins with Chapter V on "Predicament and Theme." The purpose of biblical usage is (page 95): "... to prepare the way for men to perceive God and respond to him ... the purpose of the continuing encounter." The special point is that eight major themes of the Bible address themselves to eight aspects of man's predicament. There is, also, the integration of all these in the ministry of "the gospel."

In these matters this author, like others in his school of thinking, is rightly uneasy about the

dangers of legalizing and moralizing. Yet Christianity is an ethical religion so that the ethical phase cannot be glibly brushed aside in educational theory or loosely neglected in practice. Is it actually enough to plan for Christian education that has faith in faith to transform life (page 182)? Some of us think that the New Testament calls us to educate directly, in the totality of Christian faith-living.

In a laudable statement on "relevance" it is said that we take living questions to the Bible, hoping to hear living answers. Yet the author has reservations about a commitment to the need-experience approach in using the Bible. Stating that we can either start with human need and move to the Bible or start with the Bible and move to human need, he seems to favor the latter procedure. We are to let God confront the pupil as we present biblical materials on one of the themes. Since these are always relevant to some need, a presentation will "precipitate" an encounter.

Yet, one reader asks, can we really start with the Bible—that is, if we are to be effective and avoid a traditional mode of education which the author certainly wishes us to avoid. Unless the laws of learning are ignored we must use Scripture according to the principle of readiness. Then we are back to starting with human need! Actually, shall we expect God to meet people except where they are? Then an effective educator must know where they are and bring alongside their condition precisely the Scripture that will serve most immediately.

According to the book, though, this approach may keep the process in the shallows. But what is to be done about that? Perhaps help the pupil to find and articulate the deeper need and then meet it with a healing specific? Also, we are told, there is a "predicament" which is more than "need" or "problem." Really; or is this just a deeper need? As for instruction in the Bible, is there any proper way to manage it except in relation to recognized need for it—an approach which can, in a chain reaction sort of way, finally include all the instruction we could have hoped for and give results beyond those attainable by another approach?

Chapter VI is a remarkable and valuable exposition of "Bible and Symbol."

"Change in the Self," Chapter VII, considers various theories about means to use for educational change. Here John Dewey is given the typical analysis and, not typically, the contributions of depth psychology are included.

In Chapter VIII, "The Dynamics of Becoming," we return more directly to the volume's emphasis on the self and its release from its predicament. In discussing the Bible's relevance the author had declared himself in favor of an emphasis on "internal relevance," that is, (page 104) "... the portions of the Bible which are considered to be most significant ... are those that are concerned with ... disaster and triumph in the inward man." Does this book give us a religion preoccupied with personal "wholth"? One remembers no mention of the flaming social concern of a great prophet or the fervent zeal of an apostle. The references seem almost always to have been to an "I-Thou," and seldom to a God-and-you-and-I, relationship. Indeed, Christian good works seem to be identified

with works-righteousness, especially on page 182. Yet Mark reports (3:14) that Christ called the twelve for a twofold purpose, namely, "to be with him" and "to be sent"—discipleship and apostlehood. Also was not the original "gift of power" on Pentecost precisely for the functioning of the faithful?

Already a reader has been pleading, "What, then, shall we do?" Content, materials and methods are treated on pages 174-192. Possibly more space than one might expect in a volume of theory has been given to these matters. There remains, though, the perplexing problem, "How utilize the outlook described so ably and, at points, so appealingly?"

One can suppose that a major contribution of this volume (and it can be important) may be in terms of deepened insight about the things we are doing now. Undoubtedly *The Gift of Power* will start many a train of thought in the analysis and criticism of present theory. Possibly, too, it will start experiments in modified practice for larger effectiveness when dealing with persons at the point of the book's particular concern. As always, of course, there is the danger of over-correction, instead of moderate redress, when virile insights begin to leaven the lump.—*Ralph D. Heim*, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

✻ ✻ ✻
Religious Factors in Mental Illness. By WAYNE E. OATES. New York: Association Press, 1955. 239 pages. \$3.50.

Religious Factors in Mental Illness, is a bold and enlightening venture into a field that puzzles many pastors, psychiatrists and counselors. Dr. Wayne Oates is eminently fitted for and capable of writing a book of this nature. He is Professor of Psychology of Religion and Pastoral Care at Southern Baptist Theological Seminary in Louisville. Formerly he was Chaplain of Kentucky State Hospital and Kentucky Baptist Hospital. In addition, he is well known through his previous books, *The Christian Pastor* and *The Bible in Pastoral Care*.

Religion is often a matter of life and death to the mentally ill, their religious convictions becoming symbols for which they are willing to lose everything. Yet, these frequently grotesque distortions of healthy religion are often misunderstood by pastor, psychiatrist, the patient himself as well as the members of his family and community.

Dr. Oates describes the distinction between a healthy and an unhealthy religion. In a masterly, very readable manner, he deals, among other phases, with the Unpardonable Sin, Flesh versus Spirit, the Unforgiving Legalist, the Confusion of the God Idea and the Self, the End of the World and the Messianic Idea.

Writing of religious culture in the making and breaking of personality, he deals with perfectionist, second-coming, ascetic and leader-deification groups. Interspersed with examples throughout, the author also presents interpersonal relatedness and religious experience that sometimes results in a religion of hostility, or dependent, or despairing religious relatedness. Other behavior patterns just

as baffling are given careful consideration.

The book has a three-fold purpose: it can help psychiatrist and minister work together more effectively in treating religious problems of the mentally ill. In the second place, it offers sound, constructive suggestions that should be helpful in what he terms, "a purification of religion itself." Thirdly, it is a working guide that can contribute to an understanding of the problems of the religious factors in mental disorders. It can be immeasurably helpful to both the pastor and the psychiatrist in ministering to the mentally ill.—*Carl J. Schezor*, Chaplain, Protestant Deaconess Hospital, Evansville, Indiana.

✻ ✻ ✻
Religion in Crisis and Custom. By ANTON T. BOISEN. New York: Harper & Brothers, 1955. 271 pages. \$4.00.

The author has the unusual distinction of being a competent research scholar in two fields, that of the sociology of religion and of the psychology of religion. Part of this book contains the insights which he has gained from his sociological research but these are carefully related to the insights from the psychological field. There is a sense in which the central theme of the book is the study of individuals in crisis experiences, and in the new insights which emerge from these experiences. This aspect of the book rose out of the author's experience in mental hospitals and his quarter of a century of research in this particular field. The other theme is the way in which the creative insights of religion become organized into custom and tradition and become self-perpetuating. One therefore feels here a strong emphasis on the way in which the individual is moulded in his religious life by his group and yet at the same time, one becomes conscious in the author's insights into the deep creative forces within persons which under some conditions break out into emotional and religious disturbances. The author sees these disturbances as really aimed at the solution of the conflict or the cure of the individual. The book, therefore, is a study of the creative and of the conservative aspects of religion. The author thus relies both on his long and intensive research into the meaning of religious experience in the mentally ill and also on his sociological research and insights.

This book is of great significance to any who would further the process of religious education. For the religious educator must face the problems involved in conserving the values which creative experience produces in religious persons. On the other hand, it will be clearly seen from this book that the conservative aspects of religion may operate to produce certain types of crises which in turn demand that creative forces again come into play. There is an unfortunate aspect here where the destructive forces within individuals become greater than the creative forces and the end result is an incurable mental disorder. Religious educators need to wrestle much more than they have with the fundamental problems presented in this book and with the clinical approach out of which this book grows. It will be a long time before a more significant contribution is made in this particular field.—*Carroll A. Wise*, Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Illinois.

Changing Conceptions of Original Sin: A Study in American Theology Since 1750. By H. SHELTON SMITH. New York: Charles Scribner's Sons, 1955. 242 pages. \$3.50.

Any book by H. Shelton Smith will interest religious educators, since they will remember vividly his polemic against the liberal assumptions of many religious educators in *Faith and Nurture* (1941). The present book is not polemical, and not specifically addressed to religious educators; but as a calm historical survey of the conception of original human nature in American theology from Jonathan Edwards to Paul Tillich, it is full of interest for all who are concerned with human nature and its remaking.

What does the survey reveal? Let us summarize the findings of the nine chapters. (1) In 1750, all the representative preachers of the Great Awakening held to the "federal" or "covenant" form of the Calvinistic theology, best seen in the Westminster Confession, according to which Adam is both the "root" and the legal "representative" of all mankind, so that when he violated the "covenant of works" and fell into sin, all his descendants fell with him into a state of total depravity, "not sick and weak as the *Arminians* tell us, but *dead*" (p. 7).

(2) and (3) About this time, the federal theology was challenged by the British non-conformist John Taylor, in his treatise on *The Scripture Doctrine of Original Sin*, which argued that "imputed guilt is imaginary guilt" (p. 17), and affirmed that "We are born neither righteous nor sinful; but capable of being either, as we improve or neglect the Goodness of God" (p. 19). Taylor's views were reflected in New England in a lively controversy between Samuel Webster, Peter Clark and Charles Chauncy, which started in 1757. Smith's account of this little-known discussion is readable and fascinating.

(4) The more favorable view of original human nature that emerged in this discussion was pushed much farther by the Unitarians, whose favorite point of attack upon Calvinism was its view of original sin and total depravity. Henry Ware of Harvard not only accused this doctrine of irrationality, as Channing had done, but offered in its place the doctrine that "Man is by nature. . . innocent and pure; free from all moral corruption, as well as destitute of all positive holiness" (p. 76). Smith points out that Ware's statement of this view "made the Calvinists henceforth argue their case in terms of the moral nature of children, and consequently raised issues which prepared the way for the historic role of Horace Bushnell" (p. 78).

(5) and (6) After a somewhat fumbling reply to Ware by Leonard Woods of Andover, an able reformulation of the Edwardian Calvinist view was made by Nathaniel Taylor of Yale. He insisted strongly that man is still a genuinely free agent, since Adam's fall; otherwise sin would not be sinful. "There can be no sin in choosing evil unless there be power to choose good" (p. 88). On the other hand, he based upon Scripture and common observation the view that human beings universally sin "as soon as they *can*" (p. 136), though not *created* sinful. So universal an effect demands a universal cause, and this is original sin.

Actual sin is therefore both willful and predictably certain to occur in all human beings, as soon as they begin to make responsible decisions. This revised doctrine split both the Congregationalists and the Presbyterians into opposing theological factions, but at least it preserved faith in original sin without making God the author of sin.

(7) and (8) Horace Bushnell, although he studied theology with Taylor, adopted an entirely new approach to the problem of original sin, based upon premises derived from German idealistic philosophy. His view that it is possible for the child to "grow up a Christian, and never know himself otherwise," is well known to all religious educators, and is the cornerstone of the modern religious education movement. In so far as this applies to the children of believers, it already was acknowledged as an implication of the "covenant" principle in the old "federal" theology, as Dr. Smith points out (p. 142). Although it may be interpreted as implying an optimistic view of human nature, and so stirred the fears of conservative Calvinists such as Bennet Tyler, it was actually consistent with a very pronounced belief in original sin. The same law of organic participation which makes the children of Christian believers grow up Christians, makes all the children of Adam (apart from such saving grace) constitute an organic "princinate or kingdom opposite to God" (p. 156), from which all must be redeemed either by conversion or by nurture. In the "new theology" which grew out of Bushnell's, the sober balance he ministered between solidarity in sin and solidarity in grace was gradually upset by optimistic conclusions drawn from the doctrine of evolution, reaching a climax in Lyman Abbott's doctrine that, in human nature, "God is steadily displacing the animal," and despite occasional falls, mankind "picks itself up and goes on walking, and persistently in the right direction" (p. 180). While the liberalism of such theologians as Lewis French Stearns, William Newton Clarke and William Adams Brown is clearly not to be identified with such evolutionary optimism as Abbott's, a critical revulsion against the general liberal trend was plainly needed.

(9) The revulsion began during World War I, almost simultaneously with the date of Abbott's above-quoted words (1915). Interestingly enough, Smith treats Walter Rauschenbusch's *Theology for the Social Gospel* (1917) not as an expression of liberalism but as the first harbinger of the neo-orthodox "revival of the idea of the fall and original sin" and he treats Reinhold Niebuhr as Rauschenbusch's most authentic successor" (p. 206). This much can be said, at least, for such a view: that Rauschenbusch reverted from Abbott's evolutionary optimism to Bushnell's tragic balance between two rival systems of organic solidarity, the Kingdom of God and the Kingdom of Evil; and that Niebuhr preserves many of Rauschenbusch's social insights while removing them from the framework of romantic idealism. An excellent comparison between Niebuhr and Tillich concludes the book. No final judgment is expressed, but the history is a great "aid to reflection." — *Walter M. Horton*, Professor of the Philosophy of Christianity, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

The Holy Scriptures According to the Masoretic Text. Philadelphia: The Jewish Publication Society of America, 1955. ix + 1270 pages. In buckram, \$5.00. In genuine limp leather. \$10.00.

The Jewish Publication Society's publication of the translation of the Old Testament in 1917 was one of the more significant English translations of the Bible in the first half of this century. The present volume is called a new edition, but no changes have been made in the text of the translation. Even the wording of the title-page is unchanged, retaining the words "A New Translation with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities." This edition differs from the original edition in format and type, with the intention of improving the book's physical appearance and readability. A number of archaic words have been respelled and misprints corrected.

This book is printed by the World Publishing Company of Cleveland for the Jewish Publication Society, and it is in large modern type and attractive binding. It will facilitate the use of this version in the study, in religious education, and in personal devotions. The *haftorot* and other scriptural readings are identified. The Hebrew names of the biblical books have been added after the English names at the top of each page—in the words on the jacket "to serve as a constant reminder of the original language of the Bible and the desirability of reading the Divine message in the words in which it was first written down."—*Herbert G. May*, Professor of Old Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Supervision: A Social Process. By WILLIAM H. BURTON AND LEO J. BRUECKNER. 3d ed. New York: Appleton-Century-Crofts, Inc., 1955. 715 pages. \$6.50.

Any book on supervision associated with the name of Burton should command immediate attention, for he is one of the most serious, long-time students and writers in this field. Joining him in the authorship of this text is another widely known authority in the field of supervision. This book of 715 pages is a monumental treatment. The authors justify its voluminous size on the ground that many field workers responsible for the improvement of education are far removed from the wide range of sources and illustrative material to which they should have access. For this reason and others the book provides a generous amount of illustrations, test scores, detailed procedures, quotations and references. One might say that this book is almost a complete course in supervision. Reading suggestions, suggested individual and group projects, questions for further consideration are provided with each chapter. Surely, the person who reads it thoroughly or the professor who uses it as a text will not need to add much to it by way of resources.

The book wisely begins by dealing with fundamental phases of education. Such discussion as: "Supervision: A Social Process," "The General Nature of the Social Process and Social Change," "The Aims of Education and Supervision," "The General Outlines of Group Process," indicate the

nature and scope of the introduction to the more technical aspects of supervision.

Part II deals with "The Evaluation of the Effectiveness of the Educational Program." While the treatment deals with thoroughness and exactness with the procedures of evaluation, it is given a broad theoretical and philosophical setting. One is made constantly aware of the outcomes as inclusive not only of insights and skills, but also of social qualities and moral and spiritual values in the lives of pupils.

Part III is concerned with "The Improvement of the Educational Program." Here the more technical phases of the supervisory process are splendidly treated and helpfully illustrated. Much that has been included in previous chapters might just as well have come in this section, for it had to do with improvement.

A final section deals with "The Evaluation of Programs of Supervision."

There is much that religious educators can gain from the study and use of this text. It must be admitted that most of it goes beyond the merest beginnings of serious efforts at supervisory leadership in religious education. However, beginnings have been made and religious educators, until they develop an "educational science" of their own and painstakingly and laboriously develop their own principles, procedures, testing devices and personnel for this exacting work, will need to draw heavily upon the much older and broader experience of their fellow workers in general education. This book, along with another excellent treatment of supervision, Kimball Wiles, *Supervision for Better Schools*, will constitute the best sources of help for religious education.—*Frank M. McKibben*, Professor of Religious Education, Garrett Biblical Institute, Evanston, Illinois.

Foundations of Christian Knowledge. By GEORGIA HARKNESS. Nashville: Abingdon Press, 1955. 161 pages. \$2.75.

The purpose of this book, as the title suggests, is apologetic. Dr. Harkness writes in the conviction that a dynamic synthesis of faith and reason is both possible and needful, that general revelation is presupposed by special revelation, and that philosophical theology has its real contribution to make to biblical theology.

Though taking her stand unmistakably as a liberal Christian mind, Dr. Harkness confesses to a "chastened" liberalism. Specifically, this means important matters of agreement with conservative theology as well as with neo-orthodoxy. But just as certainly, by way of disagreement, she insists upon the significance of philosophical theology and upon a kind of optimism grounded in the actual experience of grace. And, despite differences among Christians, Dr. Harkness is optimistic with respect to a significant synthesis of conflicting points of view. One cannot read her summary of important points of agreement within the Ecumenical Movement without sensing that the distance between a "chastened liberalism" and "neo-orthodoxy" has been greatly reduced.

The chief critical problem that emerges for this reviewer in these excellent and always lucid chapters is the appeal to the criterion of coherence. Surely it is true that the Christian theologian is

concerned with a coherent exposition of the meaning of Christian faith. One might even hold, though Dr. Harkness does not speak of it in this way, that the dynamic and existential view of revelation is actually much more coherent with the Bible as a whole and with our total knowledge and experience than a propositional or literalistic view. But is it true that coherence is the "primary criterion" in one's acceptance of the truth of Christian faith? Does Christian faith appear more coherent to the Jew than does his Judaism? or to the Hindu than his Hinduism? Is it not clear that the Incarnation appears in its profound integrating light, and therefore coherent, only to one who has been touched by the witness of the Christian community and the reality of God's grace in Jesus Christ? Is it not equally clear that the Incarnation commonly appears as incoherent and even absurd to one who has not been so apprehended by the reality of God's love in Christ? Does it not seem obvious, therefore, that the judgment of coherence is relative to and conditioned by that which has been previously evaluated as of decisive significance (or unconditional concern)? Is not the Christian's appeal to coherence, therefore, secondary rather than "primary"? Negatively, to be sure, one could not long embrace a faith that made chaos of the rest of our knowledge and experience, and positively, it is one of the marvels of Christian witness that God's love in Christ does in fact illuminate the whole of our existence. One may say, therefore, that the coherence which is implicit in the symbol of light is part of a profound Christian response from the beginning, but surely it is neither temporally nor logically prior to the redemptive experience of newness of life. — *Edward T. Ramsdell*, Professor of Systematic Theology, Garrett Biblical Institute, Evanston, Illinois.

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The Kindergarten of the Church. By PHYLLIS NEWCOMB MARAMARCO. Distributed by Hartford Seminary Foundation Bookstore, 55 Elizabeth St., Hartford 5, Conn., 1955. 207 pages. \$2.25.

The plan of this book is geared specifically to dealing with five-year-olds. It is aimed to guide teachers and parents to re-think their theology in the light of modern knowledge of the child and how he learns and grows toward maturity.

The book begins with a discussion of the meaning of *agape* and its dynamic power. It points out how in *agape* one finds the transforming power which can nurture Christian maturity. Parents and teachers are invited to re-think their theology and explore ways in which God's love becomes operative in human relationships.

The author explains the basic needs of the five-year-old in relation to the Christian dynamic of love and points out how his basic needs for love, security and recognition can be met when he understands and experiences God's love and justice. In discussing the theological implications of the nature of man, psychological insights within the framework of Christian point of view are used to marked advantage. Concrete illustrations and living experiences of how children grow in Christian love reveal a well informed and understanding teacher.

The book interprets the world of the five-year-old — a world of reality in which religion should be related to the level of his development and become contemporary if it is to become vital. It is explained how in a carefully planned setting and through experiences of play, music, story and creative activities children get acquainted with the world and become aware of human relationships. The author explains that moments of meaningful experiences can be caught up in significant moments of worship. It is pointed out that in an atmosphere where *agape* is demonstrated by the adults in patience, respect, goodness and goodwill, the child reveals his inner world which if nourished and nurtured he will grow into his best-self — in the love of God.

There is helpful guidance for the first session of the kindergarten. Specific valuable experiences as well as detailed suggestions for materials and equipment are well presented.

The book provides guidance on how to plan with parents of five-year-olds and how to make *agape* become a reality in family life. It provides the teacher with detailed resources. The suggested readings for each chapter include basic materials.

This book needs to be read and used by Christian educators, teachers and parents. — *Helen Khoobyar*, Director of Religious Education, The Church of Christ, Congregational, Newton, Connecticut.



Religion on the Campus. By GEORGE HEDLEY. New York: Macmillan Company, 1955. 194 pages. \$2.75.

For more than a decade George Hedley has seemed to this reviewer, to be one of the most fascinating and complex persons working in the field of religion and higher education. He is a biblical scholar of highest competence, a man who knows intimately the fields of sociology and economics in both their theoretical and practical aspects; he is critically-minded and at the same time, appreciative; he has the qualities of both a free-thinker and a traditionalist, and he is a winsome preacher and lecturer.

His latest book, *Religion on the Campus* is a collection of related sermons preached in the chapel of Mills College which he serves both as professor of sociology and chaplain. The sermons fall into three main groups: "Religion on the Campus" in which he deals with the issues which emerge from the fields of the sciences and humanities and the meeting of religion and scholarship. The second section is headed "Some Student Problems" and consists of sermons on questions and problems which students sent to the chaplain. The third section faces classic and perennial theological themes.

These sermons are characterized by a driving desire to meet the issues which are real to students, a sharply and finely disciplined critical sense, a personal affirmation of the basic Christian convictions and literary grace. To cap it all, each sermon is related to the scriptural lessons assigned to a particular Sunday in the Book of Common Prayer. This is great preaching. — *Joseph F. King*, Minister, First Church, Oberlin, Ohio.

Dictionary of New Words. By MARY REIFER. New York: Philosophical Library, 1955. 234 pages. \$6.00.

Because of new areas of experience forced upon the world—such as World War II, advance in aeronautics, the new world of atomic energy, many agencies whose initials have become words—a plethora of new words have become part of the educated person's vocabulary. The words are so many that they compose a type of conversation much employed by people in specialized areas. Such words, not yet included in most ordinary dictionaries, are accessible in this volume.

A few illustrations will indicate the scope of the volume: Abalyn (trade name for a liquid synthetic resin); ace (automatic computing engine); ADA (Atomic Development Authority); Aerobee (rocket to carry instruments above the stratosphere); blow job (jet airplane); change-up (baseball term indicating a change of pace to throw batter off balance); VIP (very important person); VLF (very low frequency); Tony (silver medal given for dramatic performance); vipe (to indulge in marijuana smoking); moo (money). However, even at times the definition of a new word is not altogether clear; e.g., "xanthoxenite. n. *Mineralogy.* A yellow, monoclinic hydrothermal product of triphylite found in New Hampshire." But as a dictionary, for those interested and for those sometimes ignorant of new terms, this volume will be of great help.—*Thomas S. Kepler*, Professor of New Testament, Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Like a Mighty Army. By HALFORD E. LUCKOCK. New York: Oxford University Press, 1954. 182 pages. \$2.50.

Like a Mighty Army is one of many books written by Dr. Halford E. Luckock, who was Professor of Preaching at Yale Divinity School for a quarter of a century. He became Professor Emeritus in 1953, and since that time has been in great demand as preacher and lecturer.

The readers of *The Christian Century* demanded that the writings of Simeon Stylites, which appeared in the magazine for many years, be put in book form. A survey was made to discover which of the letters was the favorite among the readers. *Like a Mighty Army* received the most votes and so became the name of the book. The author gathered together seventy-five of the letters for our enjoyment.

In Simeon's letter which bears the name of the book, the author tells of a young man who was asked to take a leading part in his home church on Layman's Sunday. He had recently returned from a hitch in the army. The congregation sang the hymn "Like a mighty army moves the Church of God. . . ." This young layman began to make the comparison between the church and the army. Imagine a soldier deciding to stay in bed in the morning because he is tired. Yet church folk, who call themselves the Lord's army, make such feeble excuses for not attending service on Sunday.

The original Simeon Stylites is said to have been determined to look down upon his world with a critical eye. He climbed on top of a tall pillar and

remained there for thirty years. No doubt what he saw from his high perch would cause him to be quite critical of civilization. Dr. Luckock makes us aware of ourselves as we appear to others. This is good for us all.

Dr. Luckock's works have been quoted as often as any books of our day. The collection of letters will be no exception. Read them and take a long look at yourself and the actions of grown men and grown organizations. You will find that Simeon Stylites is a wise and discerning person.—*R. S. Hocking*, Minister, Methodist Church, Birmingham, Michigan.



Eighty Adventurous Years. By SHERWOOD EDDY. New York: Harper & Brothers, 1955. 255 pages. \$3.00.

Sherwood Eddy has had the unique experience of serving as a YMCA Secretary and as an evangelist for over sixty years in thirty countries covering four continents. This book, Eddy's autobiography, is more than a story of a man; it is a portrait of one of the most creative periods of mankind—a period marked by religious, social, and intellectual revolutions. Sherwood Eddy was literally submerged in the vortex of the great issues of his age. In a time of crisis and change he found himself in rapid succession a part of the missionary crusade in Asia, the World War in Europe, and the social upheaval which followed the war. He was driven in his pilgrimage over a rapidly changing world and through the ferment of new ideas.

But Sherwood Eddy was more than a spectator to these momentous developments. He became an actor in the unfolding drama of world events. He was swept along in the disturbing currents of new streams of thought, and as a result he was driven steadily in his own pilgrimage of ideas from conservatism to liberalism and then in most cases to radicalism. At times his boyish enthusiasm for new fields to conquer led him to fluctuate in his predominant interests. But Sherwood Eddy was independent—organizationally, financially, and intellectually. He wanted to blaze his own trails—and blaze them he did. He became in fleeting sequence a prophet of social, political, economic, racial, and international justice; an apostle of peace; an evangelist of moral purity; and an investigator in psychical research. In all of his contacts—in the universities and colleges, the associations and churches, among the gentry and underprivileged—he was and continues to be a liberating influence, a crusader in fighting for a dynamic spiritual faith. Throughout the world today there are men and women of all races and nationalities who have as a result of his personal witness been set apart for the further widening of the spirit of Christ. Sherwood Eddy has been privileged to see life from many angles; and it is perhaps the multiplicity and the interplay of the many richly rewarding factors which he has experienced which has made for the living reality of his message and has earned for him a lasting place among the shining stars of evangelists.—*Deane W. Felm*, Director of Religion, Montana State University, Missoula, Montana.

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